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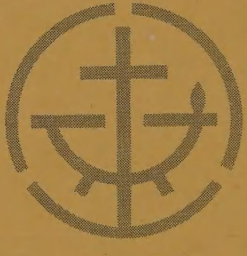
AN INTERPRETATION OF GENESIS

Rev. F. P. RAMSAY, Ph.D.



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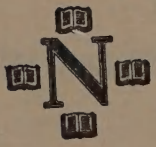

AN INTERPRETATION OF GENESIS

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INCLUDING A TRANSLATION
INTO PRESENT-DAY ENGLISH

BY

REV. F. P. RAMSAY, Ph.D.
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PREFACE

THREE convictions lie back of this effort to interpret Genesis. The first is the conviction that there is a science of interpretation. It is not meant that this science is as well understood and formulated as the sciences of astronomy and geology, or that any two men obeying the principles of the science will see the same meanings in a piece of literature, as no two astronomers or geologists see altogether the same phenomena in the heavens or in the earth; nor is it meant that, this science being once understood and applied to the Scriptures, there would then remain nothing new for future students to discover, as there is now no thought that there remains nothing new for future astronomers and geologists to discover. Rather it is meant that students using the correct methods of such a science would all come to agreement in the main interpretations, and would move on with scientific precision and certainty to new appreciations.

The second conviction is that the Scriptures do bring us in an intelligible literature an intelligible revelation from God. In all nature and in other literatures we may learn much that God intended for us to learn therefrom; but in the Scriptures *God speaks,* so that we can hear him and understand him.

The third conviction is that I am appointed to help a little toward establishing this science of interpretation, and in applying it to the interpretation of the

Scriptures. Many have already wrought, and many are now at work, in this direction, and much has been accomplished and is being accomplished. I claim only a place among the workers, seeking to serve.

To Genesis my mind has been directed by certain particular circumstances, and by the perception that the interpretation of Genesis lies at the basis of the interpretation of the Scriptures generally, as well as by the just now existing demand for a new study of Genesis. Can Genesis be understood as a literary unit? If taken as a literary unit, and scientifically interpreted, does it show itself to be a credible record, and does it come to the open mind with a teaching of divine truth and authority? Or has it been settled that Genesis is a compilation of largely inconsistent and untrustworthy documents, and still contains not only legendary and mythical elements, but also elements that were originally intended to deceive? These are urgent questions, and their urgency justifies a fresh attempt to understand and interpret the book by one who believes in its full historicity, and therefore in its divine authority.

The author submits his work to the candid examination and criticism of scholars of all schools of belief, as well as to the practical use of ministers and other teachers and students of the Bible. He will endeavor by their friendly criticisms and counsels to do better work in future, and especially by any complaint that may reach him from such as desire help in the study of Scripture.

Holding his mind open, or endeavoring so to do, that new light may come in from any source, he would be false to his own profoundest convictions if he did

not gratefully acknowledge the revealing and appealing power of Genesis ever growing upon him as he pursued his study. May the same power affect his readers also.

I cannot close without acknowledging my large indebtedness to my son, Robert L. Ramsay, Ph. D., who has aided me otherwise, and especially in putting the translation into present-day English. If that shall commend itself as measurably successful in turning the original into appropriate and idiomatic English of the twentieth century, the credit belongs so largely to his patience, taste, and English scholarship that I know not what to claim for myself. But I am the responsible author of the translation, and he is not to be blamed for any of its defects or infelicities.

F. P. R.

INTRODUCTION

THE basal issue concerning the Bible is whether its statements of fact are true. For the historicity of the Bible, once established, carries with it everything else. Whoever accepts the Bible's statements of fact will of necessity accept its miracles, its authority as a revelation, and the truth of its religion. The opponents of Christianity, unless they utterly overthrow the historicity of the Bible, are already defeated. On the other hand, although Christianity may well be accepted as substantially true, even if the Biblical records fail of full historicity, it will have for its historical basis only such facts as can be sifted from their mistakes and misrepresentations. Before all our other answers about Christianity, then, must come our answer to this controlling question: Has the Bible full historicity—the position of the orthodox Christian; or partial historicity—the position of those who hold to a Christianity more or less modified; or no historicity in its distinctive facts—the position of those who deny Christianity?

This issue concerning historicity finds a decisive battlefield in Genesis. If even the first part of Genesis is truly historical, with its account of the making of all things, of the Garden of Eden, of the flood, and of the dispersion from Babel, no one who comes to see and believe so will have any serious difficulty with other Bible narratives; but if these first narratives are myth and legend, if they are untrustworthy records, one who has come to see and believe so will be pre-

pared to find some degree of this unreliability in all later Bible narratives. Here, then, in the earlier Genesis narratives must the advocates of historicity make good, and here the opponents of historicity have the best chance for their fight against it.

But it would not be a wise method to take up these earlier narratives alone, and still less to take up any one of them by itself, and endeavor to determine their or its credibility apart from the credibility of the book as a whole. How to understand these earlier statements is a question that cannot well be answered except in the light and atmosphere of the whole book. To determine the crucial question of the historical trustworthiness of Genesis, or of any part of it, we must first be certain that we understand the book whose historical trustworthiness we are attempting to judge; and to this end we need to study the book until we understand every part in connection with the whole and the whole in connection with every part. It is to such study of Genesis, rather than to studies more or less pertaining to Genesis, that the reader is invited to proceed.

In the study of any book of the Bible, there are seven steps:

I. It is necessary first to get the book, that is, to find out the correct text of it. The first copy of the book, the autograph, perished centuries ago; but before it perished copies of it were made, and copies of copies have been made down to the invention of printing. Some of these written copies or manuscripts exist to our time, and are preserved in libraries and elsewhere. But these copies differ from one another. When the manuscripts at the same place read differ-

ently, each of the readings is called a variant reading. Only one of the variant readings can be the reading that was in the autograph; and it is even possible, in some cases, that the autographic reading has not been preserved at all,—that is, that no variant reading is correct. And where there is no variant reading, but only one reading in all the manuscripts, it is even possible that this reading itself is not the autographic reading. But if we would understand a book, we wish as nearly as possible to get its autographic text.

We may not, however, know the language in which an ancient book was written: many who would study the Bible do not know the Greek in which the New Testament books were written, or the Hebrew in which the Old Testament books were written. In such case we must study the ancient book in a translation. It is important, then, that our translation be made from a correct text of the original, and that it be a correct rendering of that text, expressing in our own language what was expressed in the original Hebrew and Greek. If the translation that we make use of was made from a corrupt text, the errors in that Hebrew or Greek text will pass over into our English version. Or if the translation does not correctly render the original text, then we are liable to take an error by the translators for a word of inspired men.

We must, then, seek to get as accurate a text and as adequate a translation as possible.

II. After we get a book in its correct text, we should next learn all we can about its origin—that is, its author, the time, place, and occasion of its writing, etc. For the same words will often have one meaning if taken as coming from one source and another mean-

ing if taken as coming from another source; and the reliability of a writing, especially of a history, is largely a question of its origin. Since, however, it is impossible to consider the origin of Genesis apart from the origin of the Pentateuch as a whole, we must make an examination of the two rival theories of the origin of the Pentateuch, and thereby determine the origin of our Genesis.

III. Having got the text of the book, and determined its origin, we shall be prepared to study the book itself. Here we shall begin with its literary form and structure. Is it a historical narrative or a poem? a code of laws or an oration? Is it a literary unit or a patchwork? and into what divisions and subdivisions does the work lay itself out under analysis? These questions, if the book is a unit, are inseparable from the question, What is its theme?

IV. After fixing the text, the origin, and the literary form, we may next go down into the book to see what it says—discover and organize its contents. Since Genesis is mainly narrative, this chapter will endeavor to present a classified summary of its facts.

V. While the organization of the facts of the book is itself a preliminary interpretation, yet only after we have thus mastered the content are we ready to do the more serious work of interpretation and determine the teachings.

VI. There is a profound sense in which all the books of the Bible constitute one book. Hence to complete our study of a book we should place it in the organism of Scripture, seeing how it grows out of what precedes and contains the germs of what follows. We shall therefore devote some attention to the relation

of Genesis to the rest of Scripture. But if Genesis itself grew up through successive ages, if its successive accounts arose at many different times and in close connection with the events, then there must be this growth of doctrine in the successive narratives. Hence our attention, in Chapter VI, must be occupied more largely with the progress of doctrine in Genesis itself.

VII. After we have fixed the text and the origin of a book, have then analyzed its form and organized its content, and have with these lights understood its teachings and placed the book in the growing organism of Scripture, it remains to add a seventh step to these six—to apply its teachings to our own times and to ourselves. But always application should follow interpretation.

So many particular objections are made and so many peculiar difficulties to honest minds arise in connection with Genesis, that to them we must give special consideration; but such consideration must be postponed till the end, for we are never qualified to deal with the difficulties in a book till we first get well acquainted with the book as a whole. The discussion of these matters has accordingly been reserved for an appendix.

As a further help to the understanding of Genesis, there has been added to the interpretation a translation, with notes appended to each section. The effort has been to make the translation present the meaning and spirit of the original so faithfully as to escape the necessity of much detailed explanation. For the convenience of the reader the translation and notes are inserted between Chapters III and IV.

An Interpretation of Genesis

CHAPTER I

THE TEXT OF GENESIS

Not one sentence, and not even one word, written by the hand of any Biblical author is known to be in existence to-day. Every scrap of the autographs, as these first writings are called, perished centuries ago. If Genesis was composed as early as Moses, it may be three thousand years since the autograph, or any fragment of it, was last seen. Yet in the study of any book the first thing is to get the autograph,—the book itself,—or at least a correct copy of it. But if the autograph has perished, and existing copies of it differ so much from one another that there is no reason to believe that any one of them is an exact copy of the autograph, how are we to determine what was written in the autograph? Such is the case with all books of the Bible, and, since the difficulty of ascertaining the correct text increases the further we are removed from the autograph, such is especially the case with Genesis. How, then, are we to determine the correct text of this the oldest book in the Bible? By beginning from the first and coming down we shall see how this ascent back from what we now have to that autographic text is accomplished.

The Autograph and Its Transmission.—The earliest narratives of Genesis were probably composed

at first in oral form and handed down without writing. This would be comparatively easy when men lived long enough to converse with their descendants for a number of generations, and while there was yet not much matter to hand down. The earliest narratives were also at first composed in language not Hebrew, in language earlier than Hebrew, and, as language changed, passed by translation from the earlier language into that Hebrew in which we now have them.

This oral transmission, however, must have given place to written transmission in or before Abraham's day; for he was brought up in a land of books. In his ancestors and descendants there would be the strongest motives to preserve the Genesis narratives, and to transmit them correctly, for they contained the promises and covenants of Jehovah—on which all their hopes were based. Moreover, there were among the Israelites professional penmen, or scribes, as early as Moses; and throughout their history, from that time on, the making of books was a business that flourished among them. The scribes were among them as the printers are among us. And the demand for exact copies for the priests and others gave rise to a remarkable accuracy in the making of written books. Furthermore, there arose an order or guild of prophets who became authors of Scripture and guardians of the sacred writings.

By reason of this prophetic criticism and this scribal exactness the Hebrew Scriptures would be ceaselessly and correctly transmitted down to the making of the first versions and on.

By a version is meant a translation into another

language. Three classes of versions of the Old Testament made in ancient times concern us here—Greek, Semitic, and Latin. The earliest and most important of the Greek versions is the Septuagint. This began to be made from the Hebrew as early as 300 B.C., and was finished as early probably as 200 B.C. It became extensively used by the Jews throughout the Roman empire, and is frequently quoted from in the New Testament. Versions were also made into Semitic languages akin to the Hebrew, such as Samaritan,—into which the Pentateuch was translated, —Aramaic, and Syriac. The most important of the Semitic versions is the Syriac, which was made as early as 200 A.D. It was a version, not only of the Old Testament from the Hebrew, but also of the New Testament from the Greek. Finally, of the Latin versions, the most important is the Vulgate. Like the Syriac, it was a version of the New Testament as well as the Old. It was made by Jerome about 400 A.D. It became the Bible of Western Christendom, and still is the Bible of the Roman Catholic Church.

But we were inquiring how the Hebrew text of the Old Testament has been handed down to us, and why stop to talk about early versions of it into other languages? Because through these versions we can see what the Hebrew was from which they were translated. In addition to the written copies of the Hebrew, which we call Hebrew MSS.,—and into which we can look and see immediately what is the Hebrew text as it appears in them,—we have these ancient versions, and by translating them back into Hebrew we can see mediately what was the Hebrew text from which they were translated.

There is a third means of determining the Hebrew text, and that is quotations from the Old Testament by ancient writers. When an ancient writer quoted a word or phrase or sentence or passage, copying into his own work the Hebrew itself, the quotation is a Hebrew MS. as far as it goes; and when an ancient writer translated from the Hebrew, rendering the sense of it into some other language in which he was writing, the quotation is so far a version from the Hebrew. Now the Old Testament was quoted by the Christian Fathers—Christian writers from say 100 A.D. to 500 A.D.—more frequently than any other writing (except the New Testament) by ancient writers. In fact, a large part of the Old Testament as well as the New Testament could be restored from these quotations.

But to understand our problem better, some further information about the Hebrew MSS. must be brought forward.

Hebrew is written in letters and points. The letters stand mostly for consonant sounds; the points indicate the vowel sounds, the accent, and the punctuation. Some of the Hebrew MSS. are unpointed, having only the unpointed text,—called also the consonant text,—and we have reason to believe that for ages the Hebrew was written without points. Later, in order to preserve the correct pronunciation, the Hebrew scholars invented the pointing and added it to the consonant text. What they added to the consonants was merely a means of transmitting by written signs that which before had been transmitted from mouth to mouth. The pointing thus added is called the Massora, and its inventors are called the Massoretes; and their text,

that is the text as they pointed it and left it, is called the Massoretic text, the pointing being called Massoretic pointing, and the consonants or letters adopted by them being called the Massoretic consonants or letters.

This Massora was completed by about 600 A.D. The existing Hebrew MSS. that were made before the invention of printing in the fifteenth century consist of one that was written as early as about 800 A.D.; another about 900 A.D.; several about 1000 A.D.; and of increasing numbers as we come farther down, there being in all about a thousand MSS. in the Hebrew, if we count fragments as well as complete MSS. This is a much larger number than of any other ancient work except the New Testament.

It is also true that while these MSS. differ from one another in a few places,—that is, read differently or have variant readings,—yet these differences are comparatively few and slight. This text, or type of text, common to the Hebrew MSS., being the type of text adopted by the Massoretes, and handed down by them, is called the Massoretic text, or Massoretic type of text.

Now if we adopt the view that the latest Old Testament book was written about 400 B.C., then we have from the writing of its autograph to the writing of the oldest existing copy of it a stretch of twelve hundred years. How can we get across this gulf of twelve centuries and know that we have on this side the same text that came down to that side? Through the quotations and the versions we can look at the Hebrew text as it existed all along in its transmission from 400 B.C. to 800 A.D. Comparing the text as we thus find it existing on that side of the gulf, and all the

way across, with the text as we find it existing on this side in the MSS., we see that it is the same text. There are places indeed where it is impossible to determine whether to read a word with this spelling or that; whether to read this word or that; whether something has been added or not; whether something has been omitted or not: places where we cannot now tell certainly and exactly how to read the text; cannot now tell what was at first written; but the number of such doubtful passages is comparatively small, and the readings in doubt are comparatively unimportant.

On the whole, we know that the autograph text has been transmitted to us through the centuries without such addition, omission, or alteration as hides from us the current of thought and teaching, the general sense. No book from pre-Christian times has been as well preserved and transmitted as the Old Testament.

But we cannot be certain in all cases that we have just the exact copy of the autograph. No autograph is in existence; not a scrap of writing from any of the inspired penmen has been preserved. We have only copies of copies at more than a thousand years remove. There are possible errors of transmission, not hiding the teaching as a whole, or obscuring it, but forbidding us to build on isolated words or phrases, and requiring us to build on the larger meaning. We must go to the teaching that runs through a book, the organic thought of a book, rather than to what might seem to be the thought of disconnected fragments.

Reliability of Translations.—But what good will this almost faultless Hebrew text of the Old Testa-

ment, and therefore of Genesis, do people who cannot read and understand Hebrew? My answer is that the more nearly correct the Hebrew text transmitted to our time, the more nearly correct can be a translation made in our time.

To any translation will pertain something of the fallibility of man, as to any transmitted text; but if the English translation of the Old Testament contains any serious errors, such defect is in the translation and not in the transmitted text. Starting with the autograph text, and proceeding to a transmitted text almost free from error of transmission, we ought to reach a translation practically free from all serious failure to convey to us the sense of the autograph.

Hebrew, moreover, and especially narrative Hebrew, is capable of being translated into English that will with approximate exactness represent the original Hebrew to the English reader. Hebrew is remarkably free from involved structure, and is largely photographic and concrete rather than analytic and abstract; and in these respects our Anglo-Saxon English is singularly Hebraic. The large influence of the English Bible upon the English language has further developed the Hebrew capabilities of our tongue.

And the version known as King James' or the Authorized Version is a sufficiently adequate translation of Genesis. The Revised Version is better, and the American Revised Edition is better still. At the same time, reference to the Hebrew is not to be neglected, even if we cannot read the Hebrew ourselves, but have to use commentaries or other helps. Among the best sorts of helps are accurate and interpretative translations, such as this work endeavors to supply.

For myself I believe that in Genesis I hear the true accounts of the origins of all things and of the tribes of Israel; that, to begin with, I hear, as did the human race in its cradle, God's own story to them of how the heavens and the earth and the things therein and they themselves all came to be. Across all the centuries of human history, of human sin and human suffering, I still hear the first revelations and the first gospel. Therefore I wish to stand very quietly, and to listen very reverently, to the voice of revelation still speaking through all these centuries to me.

CHAPTER II

THE ORIGIN OF GENESIS

Criticism and Critical Method.—At the threshold of this inquiry two matters claim our attention. One has to do with criticism in general; the other concerns the specific method employed in the present criticism.

Some may object to the very word criticism, and some even to the thing. But criticism is simply the sincere and thorough use of the means and methods of detecting error and ascertaining truth. And certainly, if He whom I love and worship as above all others The Teacher, has taught me any lesson, it is the love of truth. It is safe to seek for truth in all things, and finding it to bear witness to it, even if so doing lead to crucifixion. I have looked into the face of Jesus, I have felt his breath upon my face; therefore I must find the truth—just the truth. This is the spirit of the truly scientific criticism.

There are three branches of Biblical criticism. That branch which endeavors to determine the text, or textual criticism, is sometimes called lower criticism. In contrast with this that branch of Biblical criticism which endeavors to determine the origin of a writing has been called higher criticism. When a writing has come down to us, the lower criticism ascends the lower part of the stream up to the autograph text, and the higher criticism ascends the higher part of the stream,

above the autograph, to the author himself. In the preceding chapter concerning the text of Genesis we were engaged in lower criticism; in this chapter we shall be engaged in higher criticism.

The term "higher criticism" has come to suggest in popular speech, however, not the science of higher criticism properly so called, but a theory, the theory of those higher critics who deny the historicity of Biblical statements. For this reason, and also because "higher criticism" is a term that easily lends itself to misconception, I prefer the term "genetic criticism." Genetic means pertaining to origin; and criticism seeking to determine origin is genetic criticism. So for the two branches of Biblical criticism already before us I use the terms "textual criticism" and "genetic criticism," reserving the term "exegetical criticism" for that branch of Biblical criticism which seeks to determine the meaning. In exegetical criticism, or interpretation, we are to be engaged in the chapters following.

The method of genetic criticism employed in the present chapter will be the same as that by which we must determine the origin of any ancient writing. In all such investigations there are seven kinds of evidence which must be consulted:

(*a*) First, it is the task of textual criticism to determine the autographic text. In the effort to do this, as we have seen in the preceding chapter, textual criticism finds quotations from the book in question, versions of it, and manuscripts of it. Now it is obvious that any book is at least as old as its oldest manuscript, as its oldest version, and as the earliest quotations from it. Without forgetting the delicacy and

difficulty of the questions that textual criticism has to decide in these matters, we must put the data of textual criticism first among the evidences concerning origin.

(*b*) First to most of us, however, among the evidences concerning the origin of ancient books is opinion. We belive that Milton wrote "Paradise Lost," and that Paul wrote Romans; but most of us have no reason for so believing, except opinion, the opinion of competent students of these books. This is good evidence, for how can we account for the fact of their opinion except on the ground that it is well founded?

(*c*) To the data of textual criticism and to opinion we should always add testimony, when it is available. It is not always easy to tell whether a given piece of evidence is testimony or opinion; but we must remember that only contemporaries acquainted with the facts can bear testimony as to the author of a writing.

(*d*) These three sorts of evidence are all *external evidences,* since they lie outside the book itself, and could be known and weighed by a man unacquainted with the book. The *internal evidences* may likewise be grouped under three heads. But lying between the external and the internal evidences is a kind of evidence which is external, in that a man may know it who is unacquainted with the book, and internal, in that it is to be found inside the book; this is the claim made by the book itself as to its author, date, etc.

(*e*) The first sort of internal evidence to arrest attention is the linguistic, the evidence in the language. If a book is written in a language unknown to a given author, or contains phrases or words unknown to him, then he is not the author. So the resemblances and differences of words, syntax, and style may be

largely used to determine the author and time of a writing.

(*f*) Historical references are of great importance. If I read in an old book something about printing, I at once know that it was written since the invention of printing. If I should find a book of biographies of famous American generals, and it had in it no sketch of Grant or Lee, I should at once conclude that it was written before the war of 1861-5.

(*g*) After historical and archeological allusions and references, come, finally, the thoughts or ideas of the book. If I am reading a sermon, and find it strongly advocating Calvinism, I instantly infer that it is not a sermon by John Wesley.

The Anti-Mosaic Theory of the Origin of the Pentateuch.—It is impossible to discuss the origin of Genesis without first discussing the origin of the Pentateuch, of which it is merely a part. We shall accordingly take up the broader question first. Among theories of the origin of the Pentateuch we shall consider first the most widely accepted of those that deny its Mosaic origin. This theory may be summarized as follows:

About midway between the time of the division of Solomon's kingdom into Ephraim and Judah and the destruction of Samaria, the capital of Ephraim,—that is, about 800 B.C.,—there was composed in Ephraim a document containing in narrative form a recast of the stories in oral circulation among the people, and giving an account of things from Abraham down. This document is called E, on the ground that it uses Elohim and not Jehovah as the designation

of God. About the same time, or a little later, a similar document was composed in Judah, containing a narrative from Adam down. It is called J, because it uses Jehovah and not Elohim as the name of God. Perhaps after the destruction of Samaria in 722 or 721 B.C., these two documents were combined into one document, which is called JE. As neither the author of E nor that of J is now known, so neither is the name of the redactor who combined them. In the reign of Josiah, about 621 B.C., a third document was composed. It was published, however, as being a work of Moses. This is called D, on the ground that it was substantially the same as is our present book of Deuteronomy. From the publication of D, centralizing worship at Jerusalem and giving new prominence to the priesthood, priestly ritual and code began a rapid development. This development finally culminated in the narrative, laws, and regulations known as P, for priestly, it being the product of priests.

It is not necessary, on this theory, to suppose that P was ever published as a separate document. Rather the priests composed the Pentateuch, contributing themselves the narrative framework; putting into that framework much narrative material taken from J and E, or from JE, and now found in Genesis and the first part of Exodus, and even in scattered fragments elsewhere in the Pentateuch; putting into it their priestly laws and regulations, which make most of the latter part of Exodus, most of Leviticus, and much of Numbers; and putting into it D, now the most of Deuteronomy. This priestly work, the Pentateuch, was finished long after the return in 536 B. C., and long after the building of the second temple in

520-15 B. C.—perhaps not far from 400 B. C. As the original documents from time to time underwent more or less of change by redactors or revisors, so the completed Pentateuch suffered some later redaction.

For this theory, at first sight so startling, because it puts the composition of the Pentateuch at 400 B.C. instead of at 1400 B.C., and makes the earliest writings that were afterwards worked into it to have been first composed six hundred years after Moses, there must be some show of reason. Let us see what claims are made:

(*a*) The data of textual criticism can make sure to us only that the Pentateuch as we now have it was in existence as far back as 300 B.C., the time of its translation into Greek; and this theory produces it by 400 B.C.

(*b*) Opinion cannot now be pleaded for the Mosaic origin of the Pentateuch, seeing that modern scholars generally reject the Mosaic authorship and adopt this theory instead. Even New Testament opinion cannot decide the question, seeing that the New Testament teachers were liable to assume the opinions current in their time.

(*c*) There is no testimony from the contemporaries of Moses that he was the author of the Pentateuch.

(*d*) Nowhere in the Pentateuch is the claim made that Moses is the author. He is represented as the author of certain things in it, but never as the author of the Pentateuch as a whole. Nor is it necessary to believe that he is the author of all that is ascribed to him, for later authors would be anxious to get for their works the advantage of his name.

(*e*) The language data positively support this

theory. In Genesis, for instance, we find only Elohim in the Hebrew for God, till we come to 2.4; then we find Jehovah-Elohim through chapter 3, then Jehovah through chapter 4; and then Elohim again. Similarly throughout the Pentateuch we have now Elohim sections and now Jehovah sections, indicating that some sections are taken from an E document and some from a J document. Other words also associate themselves respectively with these words for the Deity. Moreover, many expressions are found in the Pentateuch that did not come into use till centuries after Moses. Thence is inferred the lateness of the Pentateuch as a whole, and by this evidence it is broken up into its component documents.

(*f*) Historical and archeological references sustain this theory. Here are some of them: Gen. 36. 31, at the head of a list of kings, "And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel," could not have been written till kings began to reign over Israel, that is, until centuries after Moses; Ex. 6.2, 3, "And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them," is part of a document that represented the name Jehovah as unknown to these patriarchs and as first revealed to Moses, that is, the P document; and Deut. 34.1f, giving an account of the death and burial of Moses, was obviously not written by Moses.

(*g*) Finally, the thoughts and ideas in the Pentateuch, the doctrines and the institutions, are many of them too highly developed to have been uttered or

instituted as early as Moses' time. In doctrines and institutions, as in all other departments of life, there is evolution, development of the higher out of the lower, of the complex out of the simple. Monotheism, for instance,—the doctrine of one personal God,—is found in the first chapter of Genesis, but could not have been reached till late in the evolution of Israel's religion, and in fact never prevailed till after the Exile. Hence this chapter belongs to the P document.

By such arguments two general conclusions are reached: that the supposed Mosaic laws and institutions originated long after Moses; and that the Pentateuch was made by piecing together several documents of distinct origin. And the details of separating and dating the documents are wrought out little by little.

Having laid down the principles that should guide us in this inquiry, and having stated the arguments for accepting the anti-Mosaic theory, we now present the arguments for rejecting it:

It is true that the data of textual criticism alone can prove only that the Pentateuch as we now have it existed as early as 300 B.C. But there are three remarks to be made here. This theory of the post-Mosaic composite origin of the Pentateuch is supported by arguments which also require a later origin for much of the rest of the Old Testament, an origin almost certainly later than the latest possible date of the translation of the Septuagint. That is, if the Pentateuch was not composed till about 400 B.C., then many of the Psalms, to say nothing of later Prophets, were composed from 200 B.C. down to 100

or even 50 B.C.; but textual criticism shows us these writings already translated into the Greek of the Septuagint before they could, according to this theory, have been composed at all. This theory is not maintained, and cannot be maintained, without numerous and violent emendations of the Massoretic text, emendations many of which go against all strictly textual evidence, and have to rest upon the assumption of the very theory for the support of which they are made. For instance, Hosea and Amos, written long before the composition of the Pentateuch, if this theory is true, contain quotations from P, and references to P, which must be dated as much as three centuries after Hosea and Amos. To remove this difficulty, these quotations and references, in the face of all textual evidence, are pronounced to be later interpolations. To maintain this theory it is necessary to claim, against the textual evidence, that those Old Testament writings which were written before the Exile were re-edited and interpolated after the Exile, the result being that the text of the Old Testament is made out to be too uncertain to sustain conclusive arguments for or against this theory. The theory destroys the trustworthiness of evidence for itself. The theory commits suicide, in order to escape conviction.

As to opinion, two remarks must be made before we present the main point. It is not true that most competent scholars have now given up the Mosaic origin of the Pentateuch. To say nothing of the general opinion yet prevailing in the minds of most Biblical scholars who are not specialists in this branch of Biblical criticism, the specialists themselves are

divided into two distinct camps: those who deny the historicity of the Old Testament narratives, claiming that there is in them much of legend, myth, and pious fiction, and who also deny to Moses the authorship of most of the so-called Mosaic legislation; and those who accept the historicity of the Old Testament narratives, and hence attribute to Moses all that the Bible attributes to him. When we get back of our own times, from a century or a century and a half ago back to the New Testament and beyond, we find the opinion of both Jews and Christians practically unanimous in favor of the Mosaic authorship.

This brings us to the important point, the opinion of Jesus and his apostles. I use the term opinion, because the anti-Mosaist denies that they or He were competent to give testimony on this point. Now I do not here inquire whether the apostles and our Lord made Moses the author of the whole Pentateuch or not; all agree that they made him the author of D and most of P, which this theory dates from seven and nine hundred years after Moses. In other words, if this theory is true, both Jesus and his apostles made statements about this question which were not true, either because they knew no better or because they willingly said what they themselves did not believe. If our Lord did so, I am willing to discover his ignorance or his complicity with error,—let me know the truth, though Christianity fall!—but I do demand evidence, evidence strong enough to overbalance that evidence which now convinces my intellect that the word of Jesus is trustworthy.

In the matter of testimony, it is a part of this theory that both D and P were at their first publica-

tion published as works of Moses. To this must be added the many statements throughout both the Old Testament and the New Testament, that Moses was the author of the Pentateuch, as some understand the statements; or at least that he was the author of much in the Pentateuch, as all must understand them, including the very material which this theory claims originated from seven to nine centuries after Moses. This Bible doctrine of Mosaic authorship lies indeed on the border line of opinion and testimony; but we may say that all testimony, and all opinion that at all approaches testimony, contradicts the anti-Mosaic theory.

The Pentateuch as a whole, and each book of the Pentateuch as a book, omits to claim an author; but in Exodus, Leviticus, Numbers, and Deuteronomy, Moses is again and again named as the prophet, and often as the writer, to whom the passage belongs as author. These claims of Mosaic authorship inside the four books contradict the theory of the post-Mosaic origin of the Pentateuch. The theory has to regard these claims as made to deceive.

The linguistic evidence, in my judgment, is decidedly against the theory. While there are passages having exclusively Elohim, and others having exclusively Jehovah, yet such passages are none of large extent; and many passages use both names (as Gen. 7.16) so intermingled that the theory becomes discredited in undertaking to assign successive verses, and even fragments of verses, some to one document and some to another. And as a Hebraist, if I may claim to speak as such, I find the Hebrew of the Pentateuch, both in words and constructions, to be of a

more ancient stage of the Hebrew language than the Hebrew of any other set of Old Testament books. Moreover, as already pointed out, the theory cannot maintain itself at all without making all the Old Testament Hebrew to be the work of late authors and late revisers, and thus destroys the scientific basis for analysis and comparison of the language data. To sum up, the linguistic evidence is either not applicable or makes against the theory.

For want of space we confine our attention to the historical references already cited in favor of the theory, with one additional general remark.

The reference in Gen. 36.31 to kings of Israel proves at most that there were kings in Israel before this reference was inserted. So the account of the death of Moses at the end of Deuteronomy proves at most that this account was placed there after Moses. Here, then, are two passages that could not have been written by Moses. There are but a few others like them. They are sufficient to prove that, if the Pentateuch as a whole has Moses as author, it afterwards received some minor additions under later editorial supervision; but they do not tend to show that Moses is not the author of the Pentateuch as a whole.

The passage Ex. 6.2-4 becomes plain if we remember that Hebrew uses the same word for "and" and "but," and has no punctuation like our interrogation point, and translate as follows: "And God spake unto Moses, and said unto him, 'I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; and by my name Jehovah was I not known to them? And I also established my covenant with them,'" etc. We have a strong

assertion that he was known to them as Jehovah, which accords with the Genesis history. And it is incredible that a compiler would have left here a flat contradiction to that which is the current representation in what precedes. Beyond these special points we must lay emphasis on this fact, that there are throughout Exodus, Leviticus, Numbers, and Deuteronomy many names and references to events of the times, so numerous and so minutely accurate, as to show that the bulk of the material comes from the time of Moses. The whole historical and geographical coloring is too thoroughly consistent with the times and places of Moses to permit any serious doubt of its origin from Moses.

And as to institutions and ideas, every institution and doctrine of the Pentateuch develops gradually and consistently from a simple beginning. Take marriage, the Sabbath, covenant, sacrifice, ceremonial purifications, festivals, civil government—in each instance the institution is more complex, more highly developed in Deuteronomy than in Genesis, and there is gradual progress from Genesis to Deuteronomy. So of doctrines without exception. The contention of the theory, that the doctrines and institutions are too advanced for the time of Moses, rests upon an unsupported hypothesis that religious truth is an evolution out of primitive error. The Pentateuch makes religious truth in its higher forms to have started from germinal truth. The Petateuch grows truth out of truth; the theory transmutes it out of error. There is nothing in the claim that Pentateuchal ideas and institutions are too advanced for Mosaic times. Centuries before Moses there were on the Euphrates and

on the Nile systems of civil law and religious ritual as complex as those of Moses. And the theism of Moses is no more highly developed than the polytheism of contemporary nations.

I conclude, then, that this post-Mosaic origin of the Pentateuch is utterly baseless. It is founded on a false philosophy, and opposes itself to the facts. There does emerge that Moses could not have written out the Pentateuch as it is, with its account of his death and burial; that, however much or little Moses did as author, the Pentateuch received some sort and degree of editorial treatment after his day; but it also emerges that continued discovery and investigation only increases the scientific certainty that the Pentateuch is Mosaic and not post-Mosaic.

THE THEORY OF THE MOSAIC AUTHORSHIP OF THE PENTATEUCH.—Having in the use of genetic criticism rejected that anti-Mosaic theory of the origin of the Pentateuch most worthy of present consideration, we come to test by the same means and methods the theory of Mosaic authorship.

In addition to the fact that the data of textual criticism show our Pentateuch to have been in existence before 300 B.C., it is also true that these data show all our Old Testament to have been in existence by that time, or at the latest by 200 B.C. Not only so, but textual criticism makes it invincibly probable that the autographic Hebrew text of all these writings was till then preserved without serious corruption.

Textual criticism also shows that the Pentateuch is older than any other set of books of the Old Testa-

ment. For instance, Hos. 1.10 refers to Gen. 22.17 and 32.12; Hos. 3.4, to passages in Exodus about the ephod; Hos. 5.10, to Deut. 27.17; Hos. 9.4, to Ex. 29.40; Hos. 9.10, to Num. 25.1f; Hos. 11.8, to Gen. 14.8; Hos. 12.3-5, to Gen. 25.26 and 28.13-15 and 32.26, 28 and 35.10-15 and Ex. 3.15; Hos. 12.12, 13, to Gen. 28.5 and 29.20 and Ex. 14.19-22; Hos. 13.15 to Gen. 49.22. And stronger far than such quotations and references, of which these are but specimens, is the whole coloring of words and phraseology, of customs, of conceptions. Hosea, as it is, presuppposes the Pentateuch. The same is true of Amos and of the Prophets generally, of the historical books, of the Psalms, and even of the Wisdom books, except Job. But all agree that some Old Testament books, as Hosea and Amos, are as old as 800 B.C.; and I know of no one who admits the Pentateuch to be as old as 800 B.C. and denies to David the Psalms ascribed to him, which Psalms presuppose the existence of our Pentateuch. We thus go back by textual criticism to the first half of David's reign as the latest possible date of the origin of our Pentateuch—that is, our Pentateuch was in existence as early as 1000 B.C.

"Moses" occurs outside of the Pentateuch, if I have not miscounted, 109 times in the Old Testament, and 80 times in the New Testament. In the most of these passages Moses is represented as the author, and in many of them as the writer, of matter in the Pentateuch. In many other passages "the law" occurs as a synonym of "the law of Moses"; and wherever "the law" occurs in this sense, if its contents are in-

dicated, they are found in the Pentateuch. Sometimes "the law" occurs in a broader sense, so as to include matter found outside the Pentateuch, and even in the Psalms; and sometimes it occurs in connections that do not determine whether or not it means the law of Moses; but at least many scores of passages through the Old Testament and the New Testament ascribe to Moses matter found in the Pentateuch, but none ever ascribes to Moses matter found outside of the Pentateuch.

Nowhere in the Hebrew does the word "Pentateuch" invented by the Septuagint translators occur, nor "the books of Moses"; and "the book of Moses" occurs only twice, 2 Chron. 35.12 and Neh. 13.1. "The book of Moses," "the book of the law of Moses," "the law of Moses," and "the book of the law," and "the law" as synonyms of "the law of Moses," are never used as designations of our Pentateuch, or of any book or books of it, unmistakably; yet when we remember that at the time when something was called "the book of Moses" our Pentateuch was in existence, and that there is no reason to suppose that the law parts of the Pentateuch were written out apart from the matter that they are connected with in our Pentateuch, we must conclude that "the book of Moses" designated either the whole Pentateuch or some part of it as it now is. This would not necessarily mean that Moses was the author of every sentence or paragraph in the book; yet it would mean that Moses was, in the main, the author of its contents.

To sum up: it is the doctrine of the rest of the Old Testament and of the New Testament that Moses is

the author of the law contained in our Pentateuch, including not only the formal laws, but also the facts in which the laws were given.

From one point of view none of this teaching of Mosaic authorship can be lifted above opinion and called testimony; but from another point of view it is really testimony. This is the teaching of the succession of the Prophets from Moses down through the Old Testament and the New Testament. This succession of Prophets is itself a responsible guild, competent in its early beginning to know the reality and limits of Mosaic authorship, and to preserve and transmit this knowledge. The Mosaic authorship, then, is supported by the uniform traditional testimony of the Prophets and Apostles, leading up to Christ and away from Him. And no one is able to deny this Mosaic authorship and not affirm that there was somewhere in the course of this transmission a willing misrepresentation on the part of these witnesses.

While neither the Pentateuch as a whole nor any book of it as a book claims a specified author, "Moses" occurs in it hundreds of times as the prophet, and in many and many cases as the writer, of this and that material, so that the bulk of the material from where Moses is first mentioned in Ex. 2.10 to the end of Deuteronomy is self-ascribed to Moses. And any one who denies this material to Moses, also denies the truthfulness of these ascriptions.

The linguistic evidence makes the Pentateuch the oldest of Old Testament writings (unless Job). All admit this, except that the advocates of the post-Mosaic composite origin claim that some strata of the

Pentateuch are comparatively late Hebrew. But this cannot be proved; and, the composite theory being overcome, all will agree that Pentateuchal Hebrew is relatively early.

We come now to the historical and archeological references. The references innumerable everywhere in the Pentateuch to places, persons, events, and customs prove that the narratives originated in close connection with the events, and have suffered little change since their first composition. It would take more than one chapter to begin to exhibit this evidence in detail, and it cannot be appreciated except in a minute study of the narratives; but unmistakable is the impression, and it grows in strength the longer one gives one's self to the study. This evidence forces those who make Moses the author of Genesis to the theory that he was but its compiler out of older material, and those who make the Pentateuch a late composite to the theory that the late documents gathered much of indefinitely ancient stories; and it is strong enough to overcome every theory that denies the early and successive origin of the successive narratives. In particular, it fixes in the time of Moses the origin of the bulk of the other four books. On the other hand, such references as Deut. 34.1f postpone the completion of the compilation of the Pentateuch till after the death of Moses; and such references as Gen. 36.31 postpone it till as late as Saul.

Seeing that the Pentateuch could not have been finished till the reign of Saul, which began about 1060 B.C., and must have been finished some time before 800 B.C., say by the end of Jehoshaphat's reign in 854 B.C., we must locate its

completion in the two centuries beginning 1060 B.C. But all who admit that our Pentateuch existed as early as 800 B.C., also, by the same sorts of evidence, are convinced that David is the author of the Psalms ascribed to him; and it is agreed by all that the Davidic Psalms, or many of them, are later than the Pentateuch. Hence the Pentateuch could not have been finished later than, say, the middle of David's reign —that is, later than 1000 B.C. We thus fix the final compilation of the Pentateuch in the reign of Saul or the first half of the reign of David.

In Josh. 15.63 we read, "And as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day"— unto the day when *Joshua* was written out. (*Cf.* Jdg. 1.21.) In 2 Sam. 5.6f we read that David, after he was made king of all Israel, smote the Jebusites at Jerusalem, took their stronghold, and dwelt in it. Now Josh. 15.63 was written before David dispossessed the Jebusites of Jerusalem. And, the Pentateuch and Joshua being one continuous composition, the Pentateuch was written out before Joshua. Therefore the Pentateuch was written out before David became king of Israel.

We thus reach the conclusion that the final compilation of the Pentateuch belongs in the reign of Saul. But who was there in the reign of Saul competent to do this? Samuel, the founder of the order of the Prophets. For Genesis he had the same materials that originated before Moses, and whatever Moses added to that material, if any; and for the other four books he had the materials left by Moses, which con-

stitute the bulk of them, making Moses their author, Samuel being only editor.

This conclusion in favor of Mosaic authorship is fully confirmed by the doctrines and institutions found throughout the Pentateuch, as pointed out in the preceding chapter.

The Origin of Genesis.—Having established the fact that Moses is the author of the Pentateuch, in that the bulk of it originated with him, and in that so much of it as originated before him received at least his endorsement, I purpose now to push our inquiry further, and to inquire specially into the origin of Genesis.

By textual criticism we not only find our Genesis in existence as early as the other four books of the Pentateuch, but we also find Genesis numerously quoted and referred to in them. The origin of Genesis is prior to the origin of the rest of the Pentateuch.

Never is anything from Genesis attributed to Moses in the rest of the Pentateuch, in the rest of the Old Testament or in the New Testament, although Genesis is quoted or referred to hundreds of times from Exodus to Revelation; nor is anything from Genesis ever represented as belonging to the law of Moses.

On the contrary, consider the following. In Mat. 19.3-8 we read, "And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read that he who made them from the beginning, made them male and female

[Gen. 1.27], and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh [Gen. 2.24]? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give her a bill of divorcement, and put her away [Deut. 24.1-4]? He saith unto them, Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so." (*Cf.* Mk. 10.2-9.) This involves the existence of divine law, revealed teaching, before Moses, and does not allow him to be the prophet through whom that divine teaching was first given.

In Jno. 7.22 Jesus says, "On this account Moses hath given you circumcision,—not that it is of Moses, but of the fathers," etc. Here the fathers are regarded as men through whom God gave law and revelation in the sense in which he afterwards gave law and revelation through Moses, and the teaching given through them and recorded in Genesis is regarded as pre-Mosaic. Genesis, then, or its contents, must have been regarded by our Lord as pre-Mosaic rather than as Mosaic.

Once more, we read in Gal. 3.17, "But this I say, A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect." In the face of this distinction by Paul, we cannot say that the law, equivalent to the law of Moses, includes Genesis, and so ascribe Genesis to Moses. The Bible doctrine is that Genesis is not from Moses, but from the fathers, in the sense in

which Exodus, Leviticus, Numbers, and Deuteronomy are from Moses.

Of course there is no testimony anywhere ascribing anything in Genesis to Moses. In Genesis itself "Moses" does not occur. There are points in which the language of Genesis shows itself to belong to an earlier stage of the Hebrew than the language of the other four books.[1]

While historical references such as 36.31 postpone the final compilation or editing to the reign of Saul, yet throughout the book narrative after narrative, by numerous references, by failures to refer to later facts, and by their whole coloring, show themselves to have originated, as they are, in close connection with the events recorded; show themselves to be the testimony of eye-witnesses. It is simply impossible that Moses should have been the original composer of any narrative in Genesis unless of the story of Joseph. Finally, the ideas and institutions in Genesis are germinal to those in Exodus-Deuteronomy.

Genesis, therefore, is pre-Mosaic. The successive narratives that constitute it came from the actors and witnesses of the events recorded, and have been transmitted to us substantially unchanged. Whether Moses compiled them into our Genesis, leaving to Samuel only the few immaterial editorial notes that are later than Moses, or merely used them as his Bible, and handed them down as he found them, he endorsed them; but he did not compose them.

Three conclusions I wish to express at the end of this inquiry.

[1] The difficulty of explaining some of the etymologies in Genesis lies here. Cf. "Babel," p. 110.

(*a*) The whole Bible is an organic unity. One Mind speaks throughout, uttering one revelation. The words that he utters through inspired men interpret the events and facts, and these interpret the words. The One Mind is working and speaking, creating and causing to grow, fact by fact and word by word, the one revelation. It must therefore be studied as one organic whole.

(*b*) I am slow to say that Christianity is logically bound up with this or that doctrine. And yet, in spite of my disinclination to take such a position, and my determination to hold on to fragments of truth even when I have not enough of them to make a system out of them, I must confess that I do not see how to sever the worship of Jesus Christ as the Son of God, which is Christianity, from the historicity of the Old Testament, especially of the Pentateuch, and more especially of Genesis.

(*c*) While the historicity of the Pentateuch seems to me to make the other four books Mosaic in origin, it seems equally to make Genesis pre-Mosaic, each narrative being from the actors and witnesses. They are therefore to be understood as told by their first composers. The law of interpretation of Genesis is to hear, not Samuel, and not even Moses, speaking therein, but Adam, Noah, Abraham, Isaac, Jacob, Joseph. Let them tell us things as they saw and heard and experienced them. For our God began his revelation in Eden, and in divers portions and divers manners continued it, until it found perfect expression in Jesus Christ and final interpretation through his apostles.

CHAPTER III

THE LITERARY FORM AND STRUCTURE OF GENESIS

FORM AND METHOD OF COMPOSITION.—Genesis is a compilation of narratives of fact, with a few explanatory and connecting notes inserted, all so arranged as to make it a fitting introduction to the prophetic compilation of such narratives of Israel's history.

Genesis is part of a larger work. If the Bible student will read through the Pentateuch and Joshua, which together are called the Hexateuch, he will see that the six books are one continuous narrative. Again, if he will read Judges, Ruth, I and II Samuel, I and II Kings, which we may call the Second Hexateuch, he will see that these six books are one continuous narrative. By examination he will see also that the break between Joshua and Judges is but slight, Judges really taking up the story where Joshua left it off, taking it up by repetition very much as Luke in Acts, his second treatise, takes up the story where his Gospel left it off. These two Hexateuchs constitute one work.

We have already proved that the first Hexateuch was finished under Samuel in the reign of Saul; and a comparison of Jdg. 1.21 with Josh. 15.63 will show that the Second Hexateuch was begun at the same time, and, of course, under the same direction. The whole work is therefore prophetic—the work of prophets.

There are two sorts of prophecy—narrative prophecy and sermonic prophecy. Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel, and the Twelve Minor Prophets, are predominantly sermonic, while the two Hexateuchs, and Chronicles, Ezra, Nehemiah, and Esther, are predominantly narrative. That is, the one is mostly narration; the other is mostly discourse.

But what is prophecy? It is revelation. When men observe, and study what they observe, they learn. That which they observe is that which God created and works in and through, and is therefore in some sense indicative of what God is and has in mind; just as that which a man has made and still works in and through is indicative of what the man is and has in mind, even if the man himself neither shows himself nor speaks. If in addition to his work the man speaks, purposely communicating his mind, then his word reveals him in a sense in which his work does not. In this sense, prophecy is revelation; for God speaks through prophets, purposely communicating his mind.

What is narrative prophecy? A man may make revelation, in the higher sense of the term, in and through some selected work, if in some way the observers understand that in that particular work he is intending to make such revelation. If to me, who was not an observer of this work, it is to be made revelatory, the work must be narrated to me, and narrated as being, in this special sense, revelation. So God may select a certain work, and in and through that work reveal himself as in and through a word; but that revelatory work must be certified as revelatory, and to those who did not observe it it must be

narrated, and narrated as revelatory. Such narration is narrative prophecy.

Now Samuel completed the compilation of this narrative (Genesis-Kings) down to his own times, and left it to be continued by the succession of prophets as a prophetic narrative. The unity of this narrative grows out of the unity of the facts, the facts being a series of facts, or one great course of facts, intended by God to be revelatory. As this revelation was made to and in a chosen people, this narrative or compilation of narratives unifies itself in being the history of Israel as, and in so far as Israel is, a revelatory work of God.

Genesis, being an introduction to the prophetic narration of Israel's history, is so arranged as to make it a fitting introduction. As an introduction to the history of Israel it is a history of the origin of Israel. But this people Israel began as twelve tribes. Hence Genesis is the prophetic narrative of the origin of the twelve tribes. Or rather it is a compilation of narratives than a narrative. The different narratives originated in close connection with the facts, and correctly represent the facts as the facts were presented to the observers.

Each of these narratives is itself prophetic, selecting from all the facts those intended to be revelatory, and correctly describing or narrating them. Besides the mere description or narration of facts, there is more or less of explanatory matter, not to speak of words of revelation originally given with the facts and embodied in them. The narratives as first composed, being ever the revelation in which each prophet took his own position for receiving and recording new

revelation, may have received now and then a prophetic addition or inserted explanation, down to and even including the final compiler. The compiler would weld the narrative together by putting in necessary connecting matter; but this connecting matter, as well as any editorial work after the first form of the narrative was composed, is all prophetic.

THE COMPILER'S SECTIONS.—Taking up this prophetic narrative of the origin of the twelve tribes of Israel, we find that it falls into twelve sections. Each section except the first has as a heading "The Descendants of——." The third section has as its heading "The Book of the Descendants of——." This may have been already the heading of the narrative beginning with it in each case; but most of these headings were probably inserted by the editorial compiler. Both the Common and the Revised Versions have "the generations of——"; but the meaning is "the descendants of." And in every case the heading points to the main idea in the contents of the section following.

The twelve sections of Genesis are as follows:

1.—The Origin of the Heavens and the Earth, 1.1—2.3;

2.—These are the Descendants of the Heavens and the Earth, 2.4—4.26;

3.—This is the Book of the Descendants of Adam, 5.1—6.8;

4.—These are the Descendants of Noah, 6.9—9.29;

5.—And These are the Descendants of the Sons of Noah, 10.1—11.9;

6.—These are the Descendants of Shem, 11.10-26;

7.—And These are the Descendants of Terah, 11.27—25.11;

8.—And These are the Descendants of Ishmael, Abraham's Son, 25.12—18;

9.—And These are the Descendants of Isaac, Abraham's Son, 25.19—35.29;

10.—And These are the Descendants of Esau (that is, Edom), 36.1-8;

11.—And These are the Descendants of Esau, the Father of the Edomites in Mount Seir, 36.9—37.1;

12.—These are the Descendants of Jacob, 37.2—50.26.

After the origin of the heavens and the earth, attention is turned to their descendants, man, and his history is carried far enough to show what man is as man splits into the two lines or families headed respectively by Adam and Cain. Then the line of Adam is selected, and the history of his descendants is traced through long development and ultimate corruption, till choice is made of Noah. Then comes the history of his descendants, and their separation from the rest of Adam's line by the flood, until there is rejection of Canaan and choice of Shem and Japheth. Then their descendants follow until Shem comes fully to the foreground. Then the line of Shem's descendants is traced till it is time to elect the house of Terah. His descendants then walk forth into the history, until from among them Isaac becomes the chosen one, Ishmael being comparatively set aside. A parenthetical section, however, is given to Ishmael's descendants, so important in their future to the Israelites. Then the descendants of Isaac are brought

forward until Esau and Jacob are fully before us, with Jacob as the chosen one. Now comes in a parenthetical section on the descendants of Esau, and another on their development in Mount Seir.[1] Finally the history of the descendants of Jacob is followed, till they are settled in Egypt.

Fundamental to the interpretation of Genesis is the historical imagination. We must understand these narratives, not as if they were told us now and by some angel from heaven, but as told in close connection with the events and by actors in them and eyewitnesses of them. A fact once clearly apprehended by us through this narration is a revelatory fact given to its contemporaries, and given to us, to teach us as well as them; but the fact itself we must take as it was given to them. We may learn from it something they did not learn, but that something we must learn from it as told by them.

[1] Did the compiler make two sections here, so as to get, in all, twelve sections, the number of the tribes?

TRANSLATION AND NOTES

PREFACE TO THE TRANSLATION

THIS translation is not designed to supersede the Authorized Version or the Revised Version. Nor is it offered as being all that an authoritative translation for public and private use should be. Rather it is an interpretative translation, intended, as a part of the present interpretation of Genesis, to replace, in what is hoped a more readable form, a mass of critical and exegetical notes.

This is its primary purpose. At the same time it is an experiment toward a task which, it is believed, is one of those most incumbent upon the Church and upon the devout Biblical scholarship of the present day,—to make a fresh and independent translation of the Bible into modern English. The Revised Version, of course, did not attempt this task. Instead of putting the Bible into the vernacular of our own time, it altered merely those words and phrases that were considered inaccurate or that had become unintelligible. But that was far from doing for us what the sixteenth century translators did, so magnificently, for their own day. They made the language of the Bible one with the language then on men's lips in home and street. To-day the language of the Bible, in the inevitable processes of linguistic change, has become a religious or a theological dialect. That it has in part become even unintelligible to the ordinary reader is a little matter; that it has on the whole become unreal to him is a very great matter. The marvelous beauty of style and rhythm, given it partly by the skill of the old translators, partly by the charm of time and association, that beauty which makes it an imperishable monument of our literature, does not make it, for us, a more but rather a less adequate medium.

The Bible is a supremely actual book, written in its every part in the actual speech of its own time and country. It has in every age demanded, and has always gained by, being translated into the language of actual life.

Among the principles that will guide any such undertaking are three, which with many imperfections have been kept in mind in the present version of Genesis. First and most important has been considered the getting and expressing of the meaning of the original Hebrew, without addition or subtraction, as far as the exigencies of transference from one language to another and the translator's skill make possible. No effort has been made either to agree or to disagree with any previous translation; but the reader who cares to make comparisons will discover not a few passages where it has seemed possible to come nearer the exact sense and implication of the original than does the Authorized or the Revised Version, as well as a smaller number where an altogether different interpretation has been preferred for a phrase or sentence. It must always be remembered, however, that even the Authorized Version does, on the whole, and with some notable exceptions, furnish an extremely faithful and correct translation.

The translator must, moreover, translate, not only out of one language, but into another. In turning Genesis into modern English the attempt has been made to find in each case the most natural current diction and idiom for the thought conveyed by the Hebrew, excluding equally what has passed out of and what has not yet come into reputable English usage. In the form as well all the devices for increasing clearness and effectiveness have been deemed in place, that would be used by a modern bookmaker in editing a piece of modern literature. Accordingly the mechanical chapter and verse division, which is no part of the original, and which impedes no

little an appreciation of its real structure, has been discarded, although the numbers have been retained, as inconspicuously as possible, for the sake of reference; and paragraphs, both larger and smaller, quotation marks, and other forms of modern punctuation have been freely employed. Divisions into sections and subsections have been made to conform as nearly as possible to the actual structure of the original book.

The third principle which has been kept in mind is that of fitness,—of suiting the English in its style and diction to the varying character and circumstances of the original. Genesis contains, for example, two or three short prayers and four or five inserted poems. Modern usage employs in prayer the "religious dialect" of English, the peculiarities of which have been of course borrowed from the sixteenth century English of the Authorized Version; hence in translating the prayers the older forms have been largely retained. In the poems, archaisms to a less extent, and a more heightened and imaginative diction, are equally in accordance with modern usage. But Genesis as a whole consists of narrative, written in the simplest Hebrew style. As literature its supreme virtue is its naturalness. Like the narrative of the Gospels, which it notably resembles, it attains that last excellence of style, to seem styleless. As in the story of the Teacher who walked with common men and talked in the common idiom of the countryside, so in this history of the childhood of the race and its first communings with its Friend, we find a quality of utter sincerity which surpasses the most elaborate art. It is this quality which the Shakespearian English of the old version, by reason of its very excellencies, fails most to convey to readers of the twentieth century. The modern translator can hope to approach it only by using that English most natural to him and most unaffectedly current in daily use.

It remains to call attention to a few minor details. Italics are used, not as in the Authorized Version to mark supplied words, but as in modern English to indicate special emphasis. They have been employed rarely, and only as one of the ways of rendering a peculiar Hebrew idiom for intensifying the force of a word,—its repetition in what the grammars call the absolute infinitive. Proper names, where their significance is alluded to in the original, have their English equivalents appended. These as well as all other words inserted not belonging strictly to the translation have been put in brackets. Words at the top of the page are also no part of the translation. At the end of each main section come the notes on that section, so headed. The reader can thus always see what is and what is not strictly translation of the sacred text.

The reader who wishes to understand Genesis, or to get such help as this work can give, is strongly urged to read the whole translation, or at least each section of it, without stopping.

SECTION 1

1. [1] ORIGINALLY God created the heavens and the earth.

[2] Now the earth was chaos and emptiness, with darkness over the deep and God's breath hovering over the waters; [3] then God said,

"Let there be light";

and there was light. [4] God saw that the light was good; and God separated between the light and the darkness; [5] and God called the light Day, and the darkness he called Night. So there was an evening and there was a morning, one day.

[6] God said,

"Let there be an expanse in the midst of the waters, and let it be to separate between water and water."

[7] Then God made the expanse, and separated between the water that was underneath the expanse and the water that was above the expanse; and so it was. [8] God called the expanse Sky. So there was an evening and there was a morning, a second day.

[9] God said,

"Let the waters under the sky be gathered together to one place, and let the dry land appear,"

and so it was. [10] God called the dry land Land, and the gathering of waters he called Seas; and God saw that it was good. [11] God said also,

"Let the land grow vegetation,—the different

kinds of seed-bearing herbs on the land and of
fruit-trees bearing seed in the fruit,"
and so it was. 12 The land brought forth vegetation, the
different kinds of seed-bearing herbs and the different
kinds of trees bearing seed in the fruit; and God saw that
it was good. 13 So there was an evening and there was
a morning, a third day.

14 God said,
"Let there be lights in the expanse of the sky to
separate between the day and the night, and let
them be signs, and be for seasons and for days and
years, 15 and let them be lights in the expanse of
the sky to give light on the earth,"
and so it was. 16 God made the two great lights, the
larger light to rule the day and the smaller light to rule
the night, and the stars; 17 and God put them in the ex-
panse of the sky to give light on the earth, 18 and to rule
over the day and over the night, and to separate between
the light and the darkness; and God saw that it was good.
19 So there was an evening and there was a morning, a
fourth day.

20 God said,
"Let the water abound with swarms of living
creatures, and over the land along the expanse of
the sky let birds fly."
21 So God created the great monsters and all the kinds
of reptile living creatures with which the water abounded,
and all kinds of winged birds; and God saw that it was
good. 22 Then God blessed them, and said,
"Be fruitful and multiply, and fill the water in the
seas, and let the birds multiply in the land."
23 So there was an evening and there was a morning, a
fifth day.

11 God said,

"Let the land bring forth the different kinds of
living creatures,—the different kinds of beasts, of
reptiles, and of wild animals,"

and so it was. 25 God made the different kinds of wild animals, the different kinds of beasts, and the different kinds of reptiles of the ground; and God saw that it was good. 26 God said also,

"Let us make man the image of ourself, like us;
and let them have dominion over the fish of the
sea, over the birds of the air, over the beasts, and
over the whole land, and over all the reptiles that
crawl on the land."

27 So God created man the image of himself; the image of God he created him. Male and female he created them. 28 Then God blessed them, and God said to them,

"Be fruitful and multiply and fill the earth, and
subdue it, and have dominion over the fish of the
sea, over the birds of the air, and over all the ani-
mals that crawl on the land."

29 God said also,

"See, I have given you all seed-bearing herbs over
the whole land, and all seed-bearing fruit-trees;
they shall be yours for food; 30 and as for every
wild animal, every bird of the air, and every
reptile of the land,—which are all of them living
creatures,—all green herbs shall be theirs for
food,"

and so it was. 31 God saw that all that he had made was indeed very good. So there was an evening and there was a morning, the sixth day.

2. 1 The heavens and the earth were finished and all their army. 2 On the seventh day God finished his work that he made, and on the seventh day he ceased from all his work that he made. 3 So God blessed the

seventh day and made it holy, because in it he ceased from all his work that God created and made.

NOTES TO SECTION 1

Text.—1.1, ORIGINALLY. The A. V. "in the beginning" has "the" supplied by the translators. The phrase does not mean *at a date,* but *in the matter of origin;* the sentence answers the question how the heavens and the earth originated. 1.1, THE HEAVENS AND THE EARTH. The word here translated "heavens" is also the common Hebrew word for "sky"; so the word translated "earth" is also the common word for "land" as over against the sea, or for "land" in the sense of a specific territory, a country. We must guard against supposing that man at the beginning was in possession of the same conception of the heavens as the modern astronomer, or of the same conception of the earth as the modern geographer. In the A. V., however, where these words are used throughout, the reader is sure to read into "heavens" either the modern astronomical conception or our other modern use of the word as a name for God's special dwelling-place, and into "earth" an implication of universality which we have even less right to force upon the Hebrew. Consequently in this version the words have usually been rendered "sky" and "land" or "country" respectively. Here, however, as also in 2.1, and 2.4, where the two words together evidently stand for "the universe," the terms "heavens and earth" have been retained; Adam's universe, though in a sense smaller than ours, was still the universe. The term "heavens" is kept also in a few other passages (19.24; 1.17; 22.11, 15; 28.12) where the sky is spoken of as God's dwelling place; and after the dispersion from Babel, when a "world-view" may be

supposed to have arisen, the translation "world" has sometimes (10.8, 32; 11.1, 8, 9; 12.3; 22.18; 41.57) seemed the best for the A. V. "earth." But in the earlier chapters we shall certainly gain by not pressing the words for a larger meaning than Adam or Noah could have conceived. 1.2, BREATH. The Hebrew word may mean breath, wind, spirit, or Spirit; which the translation should be is a question of interpretation. 1.2, WATERS. The Hebrew does not distinguish between water and waters. 1.11, 12, 21, 24, 25, KINDS OF. The meaning is not *according to type* (as the A. V. "after . . . kind" suggests), but *in variety*. Verse 11 says that God made all varieties or kinds of herbs and trees; v. 21 that he made all sorts of water-animals and air-animals; and v. 25 that he made all kinds of land-animals. 1.20, LIVING CREATURE. Hebrew uses three words very frequently in connection with life and living things, no one of which, unfortunately, has an exact equivalent in English. One of them, the adjective *hai*, usually translated "living" in the A. V., with its cognate words, is the term for that sort of life possessed in common by God, men, and animals, but not by plants. Hence our word "living" is evidently too broad; what is meant is probably conscious life. The second Hebrew word, *nephesh*, translated by the A. V. usually "soul," is the name for that life which is shared by men and animals, but is never applied to God on the one hand or to plants on the other. It also points to an individual rather than an abstract life. For this the English "soul," as used to-day, is manifestly inadequate. In this passage we have the two words combined; the translation adopted, "living creature," has in English about the same range as the Hebrew, but renders very imperfectly the implication of the original. "Conscious organism," were it not stilted, would perhaps be a closer equivalent. The third Hebrew word, *basar*, A. V.

"flesh," agrees with the second in being applicable to men and animals, not to God or to plants, but differs from it by pointing to the physical organism as endued with life rather than to the informing principle itself. The English word "flesh," which was taken by the sixteenth century translators to render the Hebrew word in all its uses, has now in many of them become quite archaic; but nothing has arisen to take its place. Hence the reader who compares this with the old version will note that various devices have been employed: "flesh and blood" where it is spoken of as the basis of kinship (2.24; 29.14); "animal" where the contrast between the human and divine in man's nature is in mind (6.3); "all flesh" of the A. V. is rendered by "all life" or "all forms of life" (6.12, 13, 17, etc.). The first and third Hebrew terms, which are frequently used together in the account of the Deluge (A. V. "every living thing of all flesh") have been rendered "all forms of animal life." 1.26, Us—OURSELF. The plurals "us" and "our" should not be pressed; the word for God, *Elohim*, is in form what the grammars call plural, yet it designates one object, as is shown by its taking its verb in the singular, it being a rule in Hebrew as in English that the verb must agree with its subject in number. The plural form of the pronouns, accordingly, may not designate plurality any more than our *you*, a plural in form, or our editorial *we*. The modern English *ourself*, which is plural and singular at the same time, seems to represent the meaning exactly. 1.30, WHICH ARE ALL OF THEM LIVING CREATURES. Literally, "in which is a living creature." Compare such English expressions as "there is a good animal in that horse," "a wretch in whom there is yet a man," for the idiomatic use of *in* here, a use common in Hebrew. In order to make evident to the English reader that the relative "which" refers to all three classes of animals mentioned, "all of

them" has been inserted 2.3, CREATED AND MADE stands for a Hebrew not easy to render; "created to make" would seem to be more literal. The meaning is that *create* is not all that could be said, but that what was creating passed on into making.

Origin.—This first section must be referred to Adam as the recipient and reporter of it; but the manner of its communication from God to Adam lies beyond our sort of experience. We can only say that God taught it to him, or to him and his wife. For if the next section of Genesis is correct history, as it is to be regarded, then Adam received some divine teaching. Even according to this section he received some divine teaching, some revelation, prior to those commands given him in the next section; for the instructions of the next section presuppose that man knew what is taught in the first section. The first section, then, is the permanent form in which Adam and Eve told their children about the origin of themselves and their world, a teaching which they received somehow from God himself.

Form.—We may neither affirm nor deny that this section is a poem. Unique in that it describes what lay, for the most part, beyond Adam's observation, and beyond his sort of experience, it is necessarily somewhat like a poem; but it is emphatically fact, not fiction. It is not strictly in the Hebrew form of poetry, though somewhat approaching that form. Its theme is the origin of the heavens and the earth and all things in them; that is, the origin of Adam's world.

Content.—The section falls into seven parts, one for each of the seven days, besides the initial statement.

To Adam and Eve asking how the heavens and the earth, their expression for universe, came to be, their Great Friend answered first of all that he created them, not made, but created, or, as nearly as the Hebrew can say, exnihilated.

Then during a time of darkness called evening, in contrast with the time that followed called morning, God's breath moved upon the uninhabited waters, till at his command light came, and the succession of day and night. The two times were one Day.

If man had been there to see, he would have beheld but a confused watery mass. At the word of God there came a sky in the midst of this watery mass. The time before sky was evening, and the time of sky was morning, a second Day.

If man had been there he yet would have seen no land. The word of God comes again; and the land rises to view, the waters running together to one place,— a feature in the narration which suggests that Adam lived by the ocean. Another word of God, and out of the land grows up every sort of vegetation, both herbs and trees, all having the power of reproduction. The time of no land was evening; the time of land, and vegetation upon it, was morning, a third Day.

The sky at the word of God has in it a large light that shines by day, and a smaller light that shines by night, and also stars; and the movements of these lights, and their appearances and disappearances, are to serve as signs for seasons, days, and years. The time without these lights was evening, and the time with them was morning, a fourth Day.

At the production of the animals of water and air occurs, for the first time since the origin of the heavens and the earth, the word *create*. Emphasis is laid upon their many kinds, and all are referred to God as their creator and maker. The time before animal life was evening, and the time of fishes and birds was morning, a fifth Day.

Then come land animals and man, all, like all other things, at a word of God. But at man occurs for the third time the word *create;* and here there is also a word

of deliberation. Man is made in the image, that is, likeness, of God. To the animals it was said that they should multiply; to man this command is given along with the grant of dominion over all the earth and over the animals, and of all vegetation for food. The time before land animals was evening, and the time of land animals (including man) was morning, the sixth Day.

The cessation of God from his work makes holy the seventh Day.

Teachings.—The separation of day and night is put both in the first Day and in the fourth Day, implying that the Days overlapped; hence they were not represented to Adam as definite periods of time, each ending before the next began.

Again, inside the first Day there was the succession of day and night, showing that a part of a Day covered a day and a night at least. The third Day was long enough for trees to grow up and reproduce during it; and the sixth, as well as the fifth, for animals to become grown and to reproduce during it. And on the sixth Day, by reference to the next section, we see that Adam lived long enough to become acquainted with the animals before Eve was formed, and yet she was formed on the sixth Day. Adam, who lived for many days within the sixth Day, never asked whether his Teacher meant for him to understand that each of the six Days was a period of twenty-four hours' time, and that the trees he saw were only three days old, and the horses and sheep only a few hours old.

There was origin without derivation at first, again at the first introduction of animal life, and again at the introduction of man, although not all derivation is eliminated in the last two cases: and there may have been other like originations not mentioned. But the impression is distinctly given that God proceeded in an orderly

and gradual way, and, with exceptions, derived what was not out of what already was.

The failure to mention marine vegetation or angels can be accounted for only by supposing that this teaching was given to man when he was not yet in possession of the idea of the existence of either. The religious truth, that God is the Creator and Maker of all things, was more effectually impressed than it would have been by raising questions in his mind about unimagined beings.

Adam and Eve thus began their career with this revelation of their Friend as Creator and Lord, with a holy seventh day of cessation from labor, with a commission to multiply and rule, and with a grant of vegetation as food.

Difficulties.—Any question whether the statements made in this section contradict statements based on geology and astronomy is postponed till we came to consider all the difficulties, and objections pertaining to the book together. But here it is well to remark that we must ascertain the meaning of what is in this section without any attention to what we know of geology and astronomy. The account was given to man when he knew no science of geology or astronomy, and was intelligible to him; and we must interpret it as given to him. And the interpreter as such is indifferent to the appearance of contradictions between this account and the doctrines of science; his only concern is to determine what this account means.

SECTION 2

2. [4] THESE ARE THE DESCENDANTS OF THE HEAVENS AND THE EARTH AFTER THEIR CREATION.

At the time Jehovah God made earth and heaven,[5] when there was no field-shrub yet in the land and no field-herb had yet sprung up, for Jehovah God had not rained on the land, there being no man to cultivate the Ground, [6] mist began to rise over the land and water all the surface of the Ground. [7] Then Jehovah God formed the man dust from the Ground and put into him the breath of life, and the man became a living creature.

[8] Jehovah God also planted a garden in Eden on the east, and placed there the man that he had formed. [9] Out of the Ground Jehovah God made to spring up every tree desirable to see and good for food, and the tree of life within the garden, and the tree of discrimination.—[10] Now a river comes forth from Eden to water the garden, but divides above into four tributaries, [11] the name of the first of which is Pishon (it is the one that goes around the whole land of Havilah, where there is gold,—[12] and the gold of that land is good,—there is bdellium and onyx stone), [13] and the name of the second river is Gihon (it is the one that goes around the whole land of Cush), [14] and the name of the third river is Tigris (it is the one that runs east of Asshur), and the fourth river is the Euphrates.—[15] Jehovah God took the man, and settled him in the garden of Eden to cultivate it and to keep it.

[16] Now Jehovah God commanded the man expressly: "From any tree of the garden you may *eat;* [17] but from the tree of discrimination, from it you shall not eat; for at the time you eat from it you shall *die.*"

18 Jehovah God said, "It is not good that the man
should be alone; I will make him a helper fit for him."
19 So Jehovah God formed out of the Ground all the
wild beasts and all the birds of the air, and brought them
to the man to see what he would call them; and whatever
the man called any living creature, that was its name. 20
The man gave names to all the beasts, to the birds of the
air, and to the wild beasts. But for the man no helper
was found fit for him. 21 Then Jehovah God caused a
deep sleep to fall upon the man; and while he slept, he
took one of his ribs, and closed the flesh in its place; 22
and Jehovah God built the rib which he had taken out of
the man into a woman, and brought her to the man.
23 Then the man said,

"This now is one of my bones, and my own flesh and
blood; this shall be called Woman, because this has been
taken out of man."

24 Therefore a man shall abandon his father and his
mother and cling to his wife, and they shall become one
flesh and blood.

25 They were both naked, the man and his wife, and
were not ashamed.

3. 1 The serpent, which was shrewder than any wild
beast that Jehovah God made, said to the woman,

"Is it true that God said,

'You shall not eat from every tree of the
garden'?"

2 The woman answered the serpent, "Of the fruit of
the trees of the garden we may eat; 3 but of the fruit
of the tree that is in the middle of the garden, of it
God said,

'You shall not eat of it, and you shall not touch
it, for fear of dying!'"

4 "You will not *die*," replied the serpent to the woman,
5 "for God knows that at the time you eat of it your

eyes will be opened, and you will be like gods able to discriminate."

6 The woman saw that the tree was good for food, that it was a desire to the eyes, and that the tree was desirable to make one intelligent; and she took some of its fruit and ate it, and gave some also to her husband with her, and he ate it. 7 Then the eyes of both of them were opened, and they realized that they were naked; and they sewed fig-leaves together and made themselves aprons.

8 Now at the breeze of the day they heard the sound of Jehovah God walking in the garden; and they hid themselves, the man and his wife, from the presence of Jehovah God among the trees of the garden. 9 Then Jehovah God called to the man and said to him,

"Where are you?"

10 He answered, "When I heard the sound of you in the garden, I was afraid because I was naked, and hid myself."

11 "Who told you that you were naked?" he said. "The tree that I commanded you not to eat from, have you eaten from it?"

12 "The woman that you gave to be with me," replied the man, "she gave me from the tree, and I ate."

13 Jehovah God said to the woman, "What is this you have done?"

"The serpent deceived me utterly," answered the woman, "and I ate."

14 Jehovah God said to the serpent, "Because you have done this, you are cursed, beyond any beast and beyond any wild beast, to go on your belly and eat dust all your life long; 15 and enmity I will put between you and the woman and between your offspring and her offspring, —it shall bruise you in the head and you shall bruise it in the heel."

16 To the woman he said, "I will make exceedingly
great your pain of childbearing, and in painful labor you
shall give birth to children; and your will shall be sub-
ject to your husband's, and he shall rule over you."
17 To the man he said, "Because you have complied
with the will of your wife and eaten from the tree of
which I commanded you expressly, 'You shall not eat
from it,' on your account the Ground is cursed: you shall
eat from it in pain all your life long; 18 it shall make
thorns and thistles spring up for you, and you shall eat
field-herbs; 19 in the sweat of your face you shall eat
food until you return to the Ground. For out of it you
were taken; for dust you are, and to dust you shall re-
turn."
20 The man named his wife Eve [Living], because she
was the mother of all that live.
21 Jehovah God made for the man and for his wife
clothes of skin, and clothed them.

22 Jehovah God said, "See, the man has become like
one of us, in being able to discriminate; now, for fear
that he may put out his hand and take also of the tree
of life and eat, and live forever,"—23 Jehovah God ex-
pelled him from the garden of Eden, to cultivate the
Ground that he was taken from. 24 He drove the man
out, and stationed before the garden of Eden the
cherubim and the flaming sword that turned about, to
guard the way to the tree of life.

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4. 1 The man had intercourse with Eve his wife, and
she conceived; and she gave birth to Cain, and said,
"I have gotten a man, the Jehovah [the One-that-Shall-
Be]."

2 Again, she gave birth to his brother Abel. Abel became a shepherd, while Cain became a cultivator of the Ground. 3 In due time it came about that Cain brought some of the fruit of the Ground as a present to Jehovah, 4 while Abel also brought some of the firstborn of his sheep and goats and of their fat. Jehovah looked at Abel and at his present, 5 but he would not look at Cain or at his present; and Cain was very angry, and his face was downcast. 6 Jehovah said to Cain,

"Why are you angry, and why is your face downcast? 7 When you do well, is it not uplifted? and when not well,—there at the door lies an offering for the failure. His [your brother's] will shall be subject to yours, and you shall rule over him."

8 Cain told Abel his brother; and when they were in the open country, it came about that Cain made an assault upon his brother Abel, and killed him.

9 Jehovah said to Cain, "Where is your brother Abel?"

"I do not know," he answered; "am I my brother's guardian?"

10 "What have you done?" he said. "The voice of your brother's blood,—it is crying to me from the Ground. 11 Now, you are cursed from the Ground that has opened her mouth to receive your brother's blood from your hand. 12 If you cultivate the Ground, she shall no more give her strength to you. An exile and a fugitive you shall be in the land."

13 "My punishment is too great to bear," Cain replied to Jehovah. 14 "See, you have driven me out to-day from the presence of the Ground, and from your presence I shall be hid. I shall be an exile and a fugitive in the land; and it will turn out that, if any one finds me, he will kill me."

15 "No," Jehovah said to him, "but if any one kills Cain, he shall receive sevenfold retribution."

So Jehovah set up a sign for Cain, directing that no one who found him should strike him.

16 Cain went out from the presence of Jehovah, and settled in a land of refuge on the east of Eden. 17 Cain had intercourse with his wife, and she conceived; and she bore Enoch; and he was building a town, and named the town after his son Enoch. 18 There was born to Enoch Irad; and Irad became the father of Mehujael; and Mehijael became the father of Methusael; and Methusael became the father of Lamech. 19 Lamech married two wives, the name of one being Adah, and the name of the other Sillah. 20 Adah bore Jabal. He was the progenitor of those who live in tents and have live stock. 21 The name of his brother was Jubal. He was the progenitor of all players on harps and wind instruments. 22 Sillah, too, bore Tubal-Cain, who was the maker of all sorts of edged tools of brass and iron. The sister of Tubal-Cain was Naamah. 23 Lamech said to his wives:

"Adah and Sillah, hear ye my voice,
Ye wives of Lamech, give ear to my saying.

For I have slain a man for wounding me,
And a child for scarring me.

24 If Cain shall have sevenfold vengeance,
Then Lamech seventy and seven."

25 Adam had intercourse with his wife again, and she bore a son, and named him Seth [Appointed], because "God has appointed me another offspring in place of Abel, because Cain killed him." 26 To Seth also was born a son, whom he named Enosh. Then a beginning

was made of calling on God in prayer by the name Jehovah [the One-that-Shall-Be].

NOTES TO SECTION 2

Text.—2.5, 6, LAND . . GROUND. Note that a distinction is made between these two terms, here and in 4.12, 14,—four times in all. The word translated "land" is the same as that rendered "earth" in 1.1 (see Note); as in the first section, so here, it signifies the whole indefinite area then known to man. We find it in this section also in the sense of a specific land, or country (2.11, 12, 13; 4.16). The word translated "Ground," on the other hand, seems always in this section to be used in a quasi-proper sense, applying to the particular part of the "land" especially associated with man; in this section (found, besides the four passages cited above, in 2.9, 19; 3.17, 19, 23; 4.2, 3, 10, 11) it is practically equivalent to the Land of Eden. 2.7, PUT INTO HIM THE BREATH OF LIFE. Literally, "caused him to breathe in his nostrils (or, blew into his nostrils) breath of life." 2.9, THE TREE OF DISCRIMINATION. The A. V. "knowing good and evil" is apt to mislead in two ways: the phrase does not mean knowing about, but knowing as by experience, knowing so as to discriminate the two from each other; and good and evil are here used in the most comprehensive sense, and not limited to the sense of ethical or moral right and wrong. The knowledge that enables one to tell good from bad in any field, "worldly wisdom," is what the Hebrew signifies; the distinction between moral evil and other evil is not yet made. It is, indeed, a remarkable fact that in this account of the beginning of human sin (2.4-3.24) there occurs no word for sin, and no word of strictly ethical

significance at all. If the story had been first composed late in Hebrew history, when, as we find in the prophetic literature, over fifty synonoyms for *sin* were in use, would it have been written as it is?

Throughout Genesis, in fact, there is a conspicuously sparing use of ethical terms. Seven words more or less synonymous with *sin* are all that is found in the book; and this is perhaps as good a place as any to bring them together and distinguish their uses. First to occur and oftenest used is the word translated "sin" in the A. V. (used first in 4.7 in connection with Cain, and thirteen times later in the book: 13.13; 18.20; 20.6, 9; 31.36, 39; 39.9; 40.1; 41.9; 42.22; 43.9; 44.32; 50.17). It is a negative term, meaning, like the Greek word usually rendered "sin" in the New Testament, to miss a mark aimed at, and morally to fall short of an ideal that ought to be aimed at. Hence I have rendered it by such English words and phrases as *delinquent, shortcoming, falling short* or *failing in duty,* rather than by the positive "sin." In 4.7 it means the offering for such failure (R. V. margin, "sin-offering"). The English *sin* has been reserved as the best translation for the Hebrew word that occurs first in 4.13, and twice later (15.16; 44.16; A. V. "iniquity"). This is the profoundest term found in Genesis, and the only one that points to inner sinfulness of character. In 4.13, as also in 19.15, it is used in the transferred sense of punishment for sin. Section 3 introduces us to two more words: *degenerate* (6.11, 12; A. V. "corrupt"), which is often elsewhere (6.7, etc.) to be rendered "destroy," and which signifies sin as self-destructive and debasing to the doer; and *outrage* (6.11; also 16.5 and 49.5 A. V. "violence"), which is used especially of social injustice, grave wrong done by man to man. We have in this section also for the first time the contrasting term *upright* (6.9.; also 7.1; 18.23-28; 20.4; and the cognate words *right,* 18.19,

be upright, 38.26, *justify,* 44.16, and especially *uprightness,* 15.6 and 30.33), which with its counterpart *wicked* (only in 18.23-28) give us the most general terms for observance and violation of moral law. In 26.10 *punishment for an inconsiderate deed,* and 42.21, *more guilty than we knew* (A. V. "guiltiness, guilty") we have another Hebrew term, noun and verb, which is difficult to render. The word denotes such sinful actions as are not, at the time of their being done, realized by the doer in their full sinfulness, but later come home to his appreciation. The last of the seven terms, *wrong* (31.36; 50.17; A. V. "trespass") is used both times in connection with the first one, defined above. It denotes positive and conscious transgression of the moral law or of the rights of another, as that does negative shortcoming. It thus stands also in contrast to the term used in 26.10 and 42.21.

4.4, SHEEP AND GOATS. For this the Hebrew has a single word, denoting the class of animals which comprises both sheep and goats. English has no word exactly translating this term, which answers to the German "kleinvieh." The translation "sheep and goats," which has usually been employed, is sometimes cumbersome and may be inaccurate, since in any given instance there might be no sheep, in another no goats; "flock," which has seemed better in some cases, includes both kinds but is a collective noun, whereas the Hebrew word is a "noun of unity," or class-term, like "cattle." 4.18, MEHUJAEL . . . MEHIJAEL. I follow the variant Hebrew spelling. Why it varies is unknown. Compare Penuel and Peniel in 32.30, 31, and Midianites and Medanites in 37.28, 36. 4.26, CALLING ON GOD IN PRAYER BY THE NAME JEHOVAH. The word God is supplied, this being the only way to render the sense correctly and in natural English. Literally, "calling by the name Jehovah"; *cf.* 21.33.

Origin.—Concerning the origin of this section we may get a clue in 4.26, where it is said that men began to call God by the name Jehovah about the time of the birth of Enosh. In 2.4—3.24 "Jehovah God" is used, but in 4.1-26 "Jehovah" is used. These facts suggest that 2.4—3.24 originated before "Jehovah" came into this use, and that later, when "Jehovah" had come into this use, this name was inserted in 2.4—3.24. The insertion may have taken place either when Jehovah first began to be thus used or even as late as the final compilation; but in any case, it identifies the "Jehovah Elohim," or "Jehovah God," of 2.4—3.24 with the "Elohim" of 1.1—2.3 and with the "Jehovah" of 4.1-26. We must then take 2.4—3.24 as told by Adam and Eve to their children before the sin and banishment of Cain; but 4.1-26, while some of its statements must have been derived from them, did not take its full form till after the development of the Cainite civilization, and may therefore come from Noah as its original composer.

Form.—In form each of these two parts is a prophetic narrative. The latter includes Lamech's poetic outburst of murderous passion, as the former the seducing statements of the serpent. Neither the words of the serpent nor those of Lamech are reported as true, but the fact that they uttered them was in each case a revelatory fact.

Contents and Doctrine.—The story of the Garden, 2.4—3.24, may be thus summarized.

Adam placed in the Garden, 2.4-17. We must be slow to give to such statements as we find in verses 5 and 6 a cosmic application. In the nature of the case, any revelation made to Adam about the earth would give him information about it as he conceived the earth. The affirmations of these verses would be fully satisfied if such were the facts in and for some extent around the territory of Eden.

Going back to a time when no vegetation and no rain were on the "land," mist rose from the land and watered the "Ground,"—that is, the soil of Eden,—and thus prepared the way for vegetation. Going back also to when there was no man to cultivate the soil, Jehovah God formed the man, so that on the one hand he was dust from the ground, a progeny of the earth, and on the other was one of the living organisms by God's in-breathing, and thus a progeny of heaven. For him Jehovah planted a garden in the eastern part of Eden, at the confluence of four rivers or streams, two of which are identified by explanatory notes, possibly inserted later, with the Euphrates and Tigris. In this garden he placed man with a command to cultivate it and keep it, and a prohibition of eating from the tree of knowledge of good and evil. So much Adam knew before Eve was made or they were taught 1.1—2.3 in its final form.

Eve, 2.18-24. The man after full acquaintance with the beasts and the birds found among them no helper suitable for him. So much Adam could himself report; but after a deep sleep, during which he was not conscious, he found himself deprived of a rib, and received a wife, being made to understand that she was built out of his rib; and he gave her a name significant of her origin from him.

At this point a word of revelation is introduced, instituting marriage (2.24). We are still in the sixth Day; and in this Day also were given the oracles of 1.28-30.

The Disobedience, 2.25—3.7. God has finished his work to his satisfaction (*cf.* 1.4, 10, 12, 18, 21, 25, 31), and now gives himself to Adam and Eve as a friend; and these three are happy together. Adam and Eve are utterly innocent, naked without shame before their Friend. This was not the mere innocence of ignorance concerning the sexual functions (seeing their knowledge

of the animals and their understanding of the command to multiply), but of purity.

To Eve came a being that was more subtile than any wild animal. He was classed by them as a wild animal; and he is called in their account the serpent. Whether they gave him this name because at his first appearance he looked like a serpent, or because afterwards by curse he became serpentlike (3.14), we cannot say; but doubtless he was afterward referred to by them as *the* serpent, as being the well-known agent of the temptation. In Eve's comparative ignorance his speaking did not astonish her.

First asking if God had forbidden them to eat from any tree, and eliciting her version of the prohibition of the one tree on the pain of death, he boldly denied that they would die, and asserted that they would come to have knowledge like God. Before her stood the facts,—good food, beauty of appearance, and an enlightening quality. In two points she was deceived; that the tree would make intelligent in a desirable sense, and that they would not die. So she ate, and through her influence Adam ate.

They then became knowing,—conscious of a fact that did not exist before, of an inward shame. At their stage of development they did not distinguish between physical shame and moral shame; but it really was a moral shame, arising in their recognition of their physical capacity to carry out their mission of filling the earth with their offspring. As potential parents they were ashamed. The nature of human sin cannot be understood unless studied as the sin of possible parents. And they were ashamed, not before each other, but before their Friend, from whom they vainly endeavored to cover and hide themselves.

The New Covenant, 3.8-21. At the time of the day when the wind rises their Friend came as they were ex-

pecting, and therefore as was his custom, and called them out from their hiding-place. He drew from them the confession of their disobedience, and their excuses: Adam's, "The woman whom *you* gave to be with me, she gave me and I ate," putting the blame on God; and the woman's, that the serpent utterly deceived her. Then God said three words. One was to the tempter in their presence: it doomed him to live and crawl as a serpent all his days; and it established perpetual enmity between his offspring and the woman's, resulting in temporary harm to hers, and destruction to his. (If this warfare resulted in the extinction of this species of animal in the lifetime of Adam and Eve, the language of the curse would be satisfied to their mind, if they identified their enemy with the serpent; but it is impossible that they permanently identified their great enemy with any mere animal. They must have come to suppose that he was some great and awful intelligence in an animal). This curse to the serpent was a promise to Adam and Eve, pointing to her progeny as furnishing salvation. It raised questions, and left them unanswered. One of them is why her offspring and not his was named as deliverer. And we note that as the sin was the sin of potential parents, a race sin, so the remedy was to come through parenthood, a race remedy. The second word was to the woman. As she has just been appointed the mother of the Savior, so now she is appointed to subordination and pain,—glory and humiliation. The third word was to Adam; toil,—toil under conditions less favorable than in the garden; and death, like other animals.

Beneath the surface facts,—the serpent, and the woman's seed, and the pain of motherhood, and the toil of life decaying into death,—they must have come to feel that there are deeper realities. The first promise awakened a hopeful faith in Adam, and he gave his wife a

name appropriate to her as the mother of all living. And God confirmed the new basis of friendship by making coats of skin for Adam and his wife, and clothing them; and as he put those skins around them they got the feeling that he had grace for them as sinners.

The Expulsion, 3.22-24. Notwithstanding this new covenant, ratified by the death of the animals whose skins were used for the clothing, Adam and Eve were yet expelled from the Garden, to cultivate the soil of Eden outside of the Garden. Otherwise, they might by eating of the tree of life in the midst of the Garden have lived on perpetually. From their scenes of toil they could see the cherubim wielding the flame of a sword to guard the way to the tree of life. Whether this visible exhibition continued throughout their lifetime, or after a time disappeared with the tree itself, it must have burned into the primitive human experience an awful sense of God's anger against sin.

What was that sword? May it have been the very knife with which God killed those animals for clothing? What were the cherubim? The man and his wife saw them and shuddered, but they have not attempted to describe them. (Of course, they were taught 1.1—2.3 before they became acquainted with the tempter or the cherubim.) What was the tree of life? It was the only one of its kind, and has disappeared.

In 1.26 I would not allow that "us" and "our" are certainly to be taken as indicating plurality; but in 3.22, "Jehovah God said, The man is become like one of us" would seem to indicate plurality. Yet we cannot be certain that there is here any germ of the idea of plurality of persons in the godhead; for the plurality, if plurality is intended, may refer to the cherubim.

The contents of the story outside the Garden, 4.1-26, may next be outlined. The aim of this subsection is to

trace man, the progeny of heaven and earth, far enough in his development to see what he really is.

Cain and Abel, 4.1-8. Eve is reported as saying, at the birth of Cain, "I have gotten a man with the help of Jehovah," if we follow the versions. If we accept this translation, however, we have Eve using the name Jehovah of God before it came into this use, according to our interpretation of 4.26. The Hebrew could be rendered "I have gotten a man, the One-that-Shall-Be." This would make her refer to the promise in 3.15. But "the One-that-shall-be" is in the Hebrew the same as Jehovah. Hence if we adopt this construction we should render "I have gotten a man, the Jehovah." We must accordingly suppose that Eve designated her son by the term which was afterward taken as the name of their Friend; that she did not use it as a proper name, but simply as an epithet or appositive of "a man"; and that this very term was in the days of Enosh taken as the proper name of God, as being the one who in the deepest sense, as over against failing mortals born of woman, will be. To this interpretation I incline, but I cannot be certain of it.

Abel's gift to God was accepted, and Cain's rejected. Why? Abel's, being of the flock, such animals as had from the first given their skins for clothing, was confession of sin, petition for acceptance in spite of sin, and expression of God's grace to sinners. Being firstlings, the best, and with their fat, it expressed all that any gift could express of submission and gratitude; but its peculiar significance grew out of the association of ideas established by God's making garments of skins taken from such animals to cover the sense of shame arising in the transgressors. And the great principle of worship is taught, If you do not do well, a sin-offering is available; present that, and be accepted.

The Banishment of Cain, 4.9-15. Cain was expelled

from Eden (as Adam had been expelled from the Garden), and therefore from the special presence of God; yet a notice is set up that no one is to slay him for his murder of Abel.

The Cainite Civilization, 4.16-24. Cain and his descendants built cities, developed tent-life and cattle raising, cultivated instrumental music, and invented cutting instruments of bronze and iron. They also set much by beauty in woman. The account is exceedingly brief; but Naamah, whose name probably means Attractive, is mentioned as if famous for what her name signifies. The bare item might well have furnished material for legend to grow out of; but it is noteworthy that it has itself anything but the air of legend. They became polygamists. Their great hero, Lamech, a poet, sang to his wives a glorification of murder.

The Sethites, 4.25, 26. Long before the banishment of Cain Eve had discerned between him and Abel, and looked to Abel as the promised seed. After his death and Cain's banishment a new beginning was made in her son Seth. And after the birth of his son Enosh a beginning was made of calling the Divine Being Jehovah. Even if Eve had already used this name as a designation of God, it did not till this time become the name by which he was addressed in prayer.

Here, then, is what the History of the Progeny of Heaven and Earth gives us. There are five communities. First is Jehovah and the cherubim. The second is Jehovah and his human friends, maintaining communication through revelation from him, and through gifts and sin-offerings from them, this communion replacing that beautiful friendship of the days of purity and obedience, and looking forward to something better to be brought in through the progeny yet to come. The third is Jehovah and Abel, whom he accepted before death, and does not become deaf to after death. These

three, or these two, communities are one, Jehovah and his friends, a covenant community. The fourth is the serpent and his progeny. And the fifth is the Cainites. The human race has split into two parts, the Cainites apart from Jehovah, and the Sethites in covenant friendship with him.

Difficulties.—The consideration of most difficulties we postpone, but where Cain got his wife must be answered now, in order to understand the narrative. Adam was one hundred and thirty years old when Seth was born (5.3). He might by that time have been the father of a hundred children, and his descendants by that time might have been numerous. But the first sons must have had wives, and for these there are only three conceivable origins: first, wives specially provided as was Eve; second, daughters of a non-Adamic race; third, their own sisters. Now a narrator is more likely to omit those things that to him are matters of course than those things that to him require explanation. Hence had either the first or second been the real origin, it would certainly have been mentioned. The third would also have been mentioned if the narrative originated at a time when men did not ordinarily take their own sisters for wives; if it was first written at a time and among a people where marriages with sisters was abhorred it would certainly have mentioned and justified the marriage with sisters here or would have told of some other source for the wives. It accordingly follows both that Adam's sons did marry their own sisters, and that the narrative must have originated either in the primitive family or at a time when such marriages were still a matter of course, so that no notice was taken of it.

SECTION 3

5. [1] THIS IS THE BOOK OF THE DESCENDANTS OF ADAM

At the time God created man [Hebrew Adam] he made him like himself. [2] He created them male and female. He blessed them and named them Man at the time they were created.

[3] Adam lived one hundred and thirty years, and became the father of one like himself, his image, whom he named Seth. [4] The life of Adam after he became the father of Seth lasted eight hundred years, and he had sons and daughters. [5] When the life that Adam lived had lasted in all nine hundred and thirty years, he died.

[6] Seth lived one hundred and five years, and became the father of Enosh. [7] Seth lived after becoming the father of Enosh eight hundred and seven years, and had sons and daughters. [8] When the life of Seth had lasted in all nine hundred and twelve years, he died.

[9] Enosh lived ninety years, and became the father of Kenan. [10] Enosh lived after becoming the father of Kenan eight hundred and fifteen years, and had sons and daughters. [11] When the life of Enosh had lasted in all nine hundred and five years, he died.

[12] Kenan lived seventy years, and became the father of Mahalaleel. [13] Kenan lived after becoming the father of Mahalaleel eight hundred and forty years, and had sons and daughters. [14] When the life of Kenan had lasted in all nine hundred and ten years, he died.

[15] Mahalaleel lived sixty-five years, and became the

father of Jared. 16 Mahalaleel lived after becoming the
father of Jared eight hundred and thirty years, and had
sons and daughters. 17 When the life of Mahalaleel had
lasted in all eight hundred and ninety-five years, he died.
18 Jared lived one hundred and sixty-two years, and
became the father of Enoch. 19 Jared lived after be-
coming the father of Enoch eight hundred years, and had
sons and daughters. 20 When the life of Jared had lasted
in all nine hundred and sixty-two years, he died.
21 Enoch lived sixty-five years, and became the father
of Methusaleh. 22 Enoch lived in communion with God,
after becoming the father of Methusaleh, for three hun-
dred years, and had sons and daughters. 23 When the
life of Enoch had lasted in all three hundred and sixty-
five years, 24 while he lived with God, he disappeared, for
God took him.
25 Methusaleh lived one hundred and eighty-seven
years, and became the father of Lamech. 26 Methusaleh
lived after becoming the father of Lamech seven hun-
dred and eighty-two years, and had sons and daughters.
27 When the life of Methusaleh had lasted in all nine
hundred and sixty-nine years, he died.
28 Lamech lived one hundred and eighty-two years, and
had a son. 29 He named him Noah [Rest], and said,
"This is the one who will console us for our work
and the pain of our hands due to the Ground that Jehovah
cursed."
30 Lamech lived after becoming the father of Noah
five hundred and ninety-five years, and had sons and
daughters. 31 When the life of Lamech had lasted in all
seven hundred and seventy-seven years, he died.
32 Noah was five hundred years old when he became
the father of Shem, Ham, and Japheth.

6. 1 Now when mankind began to multiply over the
Ground, and daughters were born to them, 2 the children

of God saw that the daughters of mankind were beautiful, and they married any of them they chose. [3] But Jehovah said,

"My breath shall not remain in man always, for he is animal; but his life shall last one hundred and twenty years."

[4] The Heroes were in the land in those times. Afterwards also, when the children of God lived with the daughters of mankind and had children born of them, these were the great men that were famous of old.

[5] When Jehovah saw that the badness of man was great in the land, and that all the purposes that issued from his inner nature were only and always bad, [6] he sorrowed because he had made man in the land, and there was anguish in his heart. [7] So Jehovah said,

"I will wipe off man that I have made from the surface of the Ground,—and not only man, but beasts and reptiles and birds of the air,—for I am in sorrow because I made them."

[8] But Noah was regarded with favor by Jehovah.

NOTES TO SECTION 3

Text.—5.3*ff*, ADAM LIVED ONE HUNDRED AND THIRTY YEARS, etc. In the numbers given in this genealogical table and the later one in chapter 2, we have perhaps the most serious discrepancy between the Hebrew Massoretic text and the versions. The following is a comparative table of the lives up to the birth of the son as given respectively by the Hebrew text, the Samaritan Pentateuch, the Septuagint, and the Jewish historian Josephus (see "Versions" in the Index):

	HEBREW.	SAMARITAN.	SEPTUAGINT.	JOSEPHUS.
Adam	130	130	230	230
Seth	105	105	205	205
Enosh	90	90	190	190
Kenan	70	70	170	170
Mahalaleel...	65	65	165	165
Jared	162	62	162	162
Enoch	65	65	165	165
Methusaleh..	187	67	167	187
Lamech	182	53	188	182
Noah	500	500	500	500
Birth of Noah's sons:	1556	1207	2142	2156

In view of the fact that the Samaritan diminishes the figures of our Hebrew text, and the Septuagint increases them, we may take our figures as probably the correct ones.

5.29, NOAH [REST]..CONSOLE. We have here what has been taken for an etymological blunder, for the two Hebrew words, although slightly resembling each other, are certainly not the same in meaning or derivation, as the cases of Eve (3.20), Jehovah (4.1), and Seth (4.25) would lead us to expect. Has the writer, then, made a mistake? Rather we have an important proof that the narratives were composed originally in a language not Hebrew. In translation into the Hebrew, of course, such etymological notes could not always be perfectly reproduced, any more than they can in English (See "Apparently False Etymologies" in the Index). 6.3, ANIMAL. Literally "flesh." *Cf.* note 1.20, LIVING CREATURES. 6.4, HEROES. The A. V. has "giants"; the R. V., "Nephilim," which simply spells the Hebrew word in English letters. The exact meaning of this term is unknown.

Origin.—This section ends its narrative in the lifetime

of Noah before the flood, and we may therefore ascribe its composition to him.

Form.— It contains a genealogical table, preceded by an introduction, and followed by two paragraphs descriptive of the times. In the table itself are a few notes.

Content.—The whole traces the development of the Sethites till their final corruption.

The Introduction, 5.1, 2. The creation of man male and female in the image of God is reiterated, and the identity of the general term *man* with the proper name Adam is pointed out, making Adam to contain all mankind in himself.

The Genealogical Table, 5.3-32. The table lists ten patriarchs. The first, Adam, lived 56 years with the ninth, Lamech; the second, Seth, lived with Lamech 168 years; and the third, Enosh, lived with the tenth, Noah, 84 years,—if the figures are correct and there are no omissions. The ages at death are 930, 912, 905, 910, 895, 962, 365, 969, 777, Noah's not being here given. The ages at the birth of the son are 130, 105, 90, 70, 65, 162, 65, 187, 182, 500. Three sons are named of Noah, only one each of the others; but each of the others is said to have begotten sons and daughters after the birth of the son here named. The son named is not said to be the oldest son; and we know from the preceding section that Seth was not the oldest son of Adam.

Are there any omissions? That is, when it says that Methusaleh lived 187 years and became the father of Lamech, does it deny that Lamech was the grandson or great-grandson of Methusaleh? That depends wholly on whether "became the father of" (A. V. "begat") is ever used of remoter descent; and as we know that it is sometimes so used in later tables, we cannot say that it is not so used in any or all cases in this table. Compare, for instance, the genealogical table of the ancestry of Jesus given by Matthew with the Old Testament

records. The number ten raises a suspicion that some less important links were omitted. If so, we have not here the data for calculating the number of years from the beginning to the flood.

Are the names in the table the names of individuals only, or are they also names of families or patriarchal dynasties? Adam, Enoch, and Noah are certainly individuals, and hence each of the ten. If they are also patriarchal dynasties, then there were eight of these dynasties contemporary with one another,—unless we suppose that there are so many omissions that one said to be the son was really a remote descendant. Moreover, each is said to have lived and died; and a family or dynasty would hardly be said to die.

Note is made of the fact that Adam became the father of a son like himself. Enoch, the seventh in the list, "while he walked with God," "disappeared, for God took him." Since the others are said to have died, this must mean that Enoch went to God without dying. Lamech, the ninth in the list, made a prediction at the birth of Noah. Noah's three sons are named.

The Process of Corruption, 6.1-4. The children of God, that is, the Sethites, took them such wives as they chose of the fair women of the race, breaking over the primal monogamy, and also over the religious separation between the Sethites and the Cainites. So Jehovah, their covenant Friend, announced a shortening of human life to a hundred and twenty years, by reason of the withdrawal of his Spirit or breath. But a notable breed of men resulted from these ethically corrupting marriages.

The Impending Ruin, 6.5-8. Jehovah, becoming grieved over the incurable corruption of man, determined to destroy him from off the Ground, together with all the animals; but Noah found favor with him.

Teachings.—All this section, and especially this

last paragraph, is a summary of the prophesying of Noah. The notable facts in the section are the long lives and the shortening of life; the revelation of a life with God in the case of Enoch, involving exemption from death (his case was recognized as exceptional, yet it was impossible, after Abel and Enoch, not to believe in a future life for the righteous); the corruption which came in marriages that had as their controlling motive mere desire, the children of God ignoring their sacred dignity; the explicit idea of sonship to God, the covenant becoming a covenant of Parent and Children; and the grief of God, in which the others are to be destroyed, while Noah is elected to be saved.

SECTION 4

6. [9] THESE ARE THE DESCENDANTS OF NOAH

Among his contemporaries Noah was an upright and exemplary man, and he lived with God. [10] He had three sons, Shem, Ham, and Japheth. [11] But the land was degenerating under the eyes of Jehovah, and was full of outrage. [12] God saw that the land was degenerate indeed, for all life in the land had become morally degenerate.

[13] Then God said to Noah, "The end of all life, I see, has come; for its presence fills the land with outrage. Now, I am going to destroy the land and them with it.

[14] "Make for yourself an ark of gopher wood; make it with rooms, and coat it inside and out with pitch. [15] And this is how you shall make it: four hundred and fifty feet long, seventy-five feet broad, and forty-five feet high. [16] You shall provide a light for the ark by leaving eighteen inches unfinished at the top; and you shall put the door in the side of the ark, and make it with lower, second, and third stories.

[17] "And I, now, am going to bring upon the land a Deluge of water, to destroy everything that lives and breathes beneath the sky; everything shall perish that is in the land. [18] But with you I will establish a compact. You shall enter the ark, you, your sons, your wife, and your sons' wives with you. [19] Of all animal life also you shall bring two of each sort into the ark, the male and the female, to preserve them alive with you. [20] Of the different kinds of birds, beasts, and reptiles of the

ground, two of each shall come in to you to preserve them alive. 21 For your part, take some of all sorts of food that is eaten, and gather it to you; and let it be for you and them to eat."

22 Just as God commanded him, so Noah did in every respect.

7. 1 "Enter," Jehovah then said to Noah, "you and all your family, into the ark; for you I have seen for myself to be upright among this generation. 2 You shall take of all clean beasts seven pairs, the male and the female, and of all beasts that are not clean one pair, the male and the female; 3 and of the birds of the air also seven pairs, male and female, to preserve their offspring over all the land. 4 For in a week more I am going to rain on the land for forty days and nights; and I will destroy every living being that I have made, on the surface of the ground."

5 Noah did just as God commanded him.

6 When Noah was six hundred years old, the Deluge of water came upon the land. 7 At the approach of the water of the Deluge, Noah entered the ark, and his sons, his wife, and his sons' wives with him; 8 and pairs of the clean beasts and of the beasts that are not clean, of the birds, and of all the reptiles of the ground, 9 male and female, came to him in the ark, as God had commanded him.

10 At the end of the week the water of the Deluge was upon the land. 11 The seventeenth day of the second month, in the six hundredth year of Noah's life, was the day when all the sources of the great deep were broken open and the windows of the sky were opened, 12 and the rain fell on the land for forty days and nights. 13 On that same day Noah, his sons Shem, Ham, and Japheth, his wife, and his sons' three wives with them en-

tered the ark; [14] and all kinds of animals besides, including all kinds of beasts, reptiles that crawl on the land, and birds, everything that flies. [15] There came to Noah in the ark pairs of all things that live and breathe; [16] males and females, they came in, of all forms of life, as God had commanded him. Then Jehovah shut him in.

[17] The Deluge came upon the land for forty days. The water rose and lifted the ark, so that it was raised above the earth. [18] Then the water was swollen and rose high above the earth, so that the ark rode upon the surface of the water. [19] Then the water became enormously swollen over the land, covering all the high mountains under the whole sky. [20] Twenty-two and a half feet higher was the water swollen, and so deep were the mountains covered. [21] All forms of moving life on the land perished, including birds and beasts, the animals and even all the little things that swarmed over the land, and all mankind. [22] Everything that breathed the breath of life,—all of them that lived upon dry land,—died. [23] Every living being upon the surface of the ground was wiped out,—not only man, but also beasts, reptiles, and birds of the air,—they were wiped out of the land, and there was left only Noah and what was with him in the ark.

[24] The water remained swollen over the land for one hundred and fifty days. **8.** [1] Then God remembered Noah, and all the animals and all the beasts that were with him in the ark; and God made a wind pass over the land, so that the water fell. [2] The sources of the deep and the windows of the sky were closed, and the rain from the sky stopped. [3] The water steadily receded from the land, the decline beginning at the end of one hundred and fifty days. [4] On the seventeenth day of

the seventh month the ark went aground on the mountains of Ararat. 5 The water went on declining till the tenth month. On the first day of the tenth month the tops of the mountains appeared. 6 At the end of forty days more Noah opened the window that he had made in the ark 7 and put out a raven, which went back and forth until the water on the land had subsided. 8 He also put out from him a pigeon, to see whether the water had ebbed away from the surface of the ground. 9 The pigeon did not find any place to rest the sole of its foot, and it returned to him in the ark, for the water was still all over the land; so he reached out his hand, took it, and brought it in to him in the ark. 10 Then he waited still a week longer and put the pigeon out again from the ark. 11 In the evening the pigeon came in to him, and there in its mouth was an olive leaf pulled off; so Noah knew that the water had ebbed away from the land. 12 Another week he waited, and again put out the pigeon; and it did not return to him any more.

13 It was on the first day of the first month, in the six hundred and first year, that the water on the land had dried up. Noah took off the covering of the ark, and saw that the surface of the ground was indeed dried. 14 By the seventeenth day of the second month the land had become dry.

15 Then God spoke to Noah, and said, 16 "Come out of the ark, you and your wife, your sons and your sons' wives with you. 17 Bring out with you all the animal life that is with you,—birds, beasts, and all the reptiles that crawl on the land,—and let them swarm over the land, and be fruitful and multiply in the land."

18 So Noah came out, and his sons, his wife, and his sons' wives with him; 19 and all the different breeds of animals, reptiles, and birds,—everything that moved on the land,—came out of the ark.

20 Then Noah built an altar to Jehovah; and taking some of all the clean beasts and all the clean birds, he offered burnt-offerings on the altar. 21 When Jehovah smelled the sweet odor, he said to himself,

"Never again will I curse the ground on man's account, for the issue of man's inner nature is bad from his youth; and never again will I strike all animals as I have done. 22 As long as the land endures, sowing and reaping, cold and heat, summer and winter, and day and night shall not cease."

9. 1 So Jehovah blessed Noah and his sons, and said to them,

"Be fruitful and multiply, and fill the land. 2 The fear and the dread of you shall possess all the wild beasts and all the birds of the air, including everything that crawls the ground and all the fishes of the sea; they are put into your hands. 3 Everything that lives and moves shall be yours for food. I give you them all, just like the green herbs; 4 provided that you shall not eat the flesh with the life in it, that is, its blood; 5 and provided also, that I will exact satisfaction for your blood, which means your lives. From any animal, and from man I will exact satisfaction,—from any man.—for the life of his brother man. 6 He who sheds man's blood, by man his blood shall be shed; for

'God made man the image of himself.'

7 And you, now, be fruitful and multiply; swarm over the land and multiply in it."

8 God said also to Noah and to his sons with him,

9 "And I, now, am going to establish my compact with you, with your offspring after you, 10 and with every living creature that is with you, the birds, the beasts, and all the wild animals with you,—not only all that have come out of the ark, but all wild animals also.

11 I will establish my compact with you: never again shall
all life be cut off by the water of a Deluge, and never
again shall there be a Deluge to destroy the land."
12 God said also, "This is the seal of the compact that
I am granting between myself and you and all the living
creatures that are with you, for generation after genera-
tion forever: 13 the rainbow, which I have put in the
clouds that it may be a seal of compact between me and
the land. 14 When I bring clouds over the land here-
after, and the rainbow appears in the clouds, 15 then I
will remember my compact that is between me and you
and all animate life; and never again shall the water be-
come a Deluge to destroy all life. 16 The rainbow will
be in the clouds, and I shall see it and remember the per-
petual compact between God and all animate life in the
land."
17 "This," God said to Noah, "is the seal of the com-
pact which I have established between myself and all life
in the land."

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18 The sons of Noah who came out of the ark were
Shem, Ham, and Japheth, Ham being the father of
Canaan. 19 These three sons of Noah were the ones
from whom spread the population of all the land.

20 Noah began to engage in agriculture, and planted a
vineyard. 21 He drank of the wine and became in-
toxicated, and was uncovered inside his tent. 22 Ham,
the father of Canaan, saw his father exposed and told
his two brothers outside. 23 Then Shem and Japheth
took a cloak and laid it across the shoulders of them
both, and walking backwards they covered the exposure
of their father, with their faces turned backward so that
they did not see the exposure of their father. 24 When

Noah awoke from his wine and came to know what his youngest son had done to him, [25] he said:

"Cursed be Canaan;
A servant and a slave he shall be to his brothers."

[26] He said also:

"Blessed be Jehovah, the God of Shem;
Let Canaan be his servant.

[27] "Let God make room for Japheth;
Let him be at home with Shem;
And let Canaan be his servant."

[28] Noah lived after the Deluge three hundred and fifty years. [29] When the life of Noah had lasted in all nine hundred and thirty years, he died.

NOTES TO SECTION 4

Text.—7.4, WEEK. The Hebrew is "seven days." Probably the original composer had no term exactly equivalent to our *week;* but he had the thing,—the seven-day period. 9.10, WITH YOU. The phrase does not here mean "with you in the ark," but "with you on the land." Nowhere are the wild animals enumerated as a class of the animals that went into the ark, and here they are distinguished from the animals that came out of the ark. This certainly implies that the narrator was aware that there were some wild animals which did not perish in the Deluge. I have been careful to make the translation faithful to the Hebrew in this point.

Origin.—Except 9.19 and 9.28, 29 (and perhaps 6.9-12), the contents of this section might have come from Noah himself; but all of it may have come from Shem as its first composer.

Structure.—It is a narrative of the saving of the descendants of Noah, to become the progenitors of a new humanity. The narrative incorporates several oracles, or word revelations. It falls into three main parts: the Deluge, 6.9—8.19; the Postdiluvian Covenant, 8.20—9.17; and the Prophetic Assignment of Noah's Sons, 9.18-27. We may break the whole into paragraphs as follows:

Contents.—Preliminary Statement, 6.9-12, of Noah's righteousness, his walking with God, and the general corruption.

The Antediluvian Covenant with Noah, 6.13-22. This is a summary of directions about the ark for saving himself and his family from the Deluge. It is a special covenant to save Noah and his family.

The Entrance into the Ark, 7.1-16. A week before the Deluge began the command came for Noah and all his family to enter the ark, including seven pairs of each sort of clean animals. As the Deluge began they all entered.

The Deluge, 7.17-23, resulting in the destruction of all animal and human life in the land except what was in the ark. The shallowest sounding after the mountains disappear is fifteen cubits, or some twenty-two or twenty-three feet.

The Subsidence, 7.24—8.12. Five months, 150 days, after the Deluge began, the ark rested on the mountains of Ararat; 73 days later the tops of the mountains were seen; 40 days later Noah sent out a raven and a pigeon; 7 days later he sent the pigeon out again; 7 days later, and again 7 days later, he sent out the pigeon again. This makes 284 days since the flood began in the second month on the 17th day, or 46 days after the year came in; hence the pigeon was sent out the last time when 330 days of the year were past, or eleven months.

The Coming Out of the Ark, 8.13-19. A month

later, the first day of the year, Noah removed the covering of the ark, and found the earth dry; but he waited the command of God, which came on the anniversary of the beginning of the flood, and then vacated the ark.

The Burnt-Offering after the Deluge, 8.20-22. Noah offered as burnt-offerings some of all clean animals. Jehovah accepted the offering, and in his heart resolved to be gracious to sinful man and no more to destroy the earth with a flood. This inner purpose expressed itself in two words to Noah and his sons.

The New Commission, 9.1-7. They receive again the original commission of mankind, are granted flesh for food (as well as vegetation), are strictly forbidden to eat blood, and are henceforth commanded to punish murder with death.

The Postdiluvian Covenant, 9.8-17, is the second word. The rainbow was appointed as the sign or seal, never again a Deluge was the promise, and man—and in him the animal world—was the other party. Of course, as Noah and his sons had seen the rainbow many times before the flood, they understood that it was now appointed a sign, but not now for the first time created.

The Sons of Noah, 9.18, 19. These were the progenitors of the earth's inhabitants.

The Prophecy of Noah on his Sons, 9.20-27. Noah became drunk. Drunk and naked he was discovered by Ham in the tent, who went out and told his two brothers. They covered him, and in such a way as not to see him. Here is the contrast; Ham as compared with his brothers was irreverent toward his father, and sensual. As he dishonored his father, so punishment falls upon him as a father in a curse upon his son (not upon all his sons), the curse of bondage. Likewise reward falls upon Shem and Japheth as fathers in blessings upon their descendants: Shem is especially to inherit the selective covenant of Jehovah; and Japheth is

to be enlarged in territory and to share in the religious advantages of Shem.

A Note about Noah, 9.28, 29, like the notes in the preceding section. Noah lived to be nine hundred and fifty years of age.

Doctrines.—The life of walking with God is seen to be possible to men who die, as well as to Enoch.

Noah's faith saved his family, and through Noah grace came to all mankind as his descendants, and even to the animal kingdom as associated with him. Through Shem and Japheth also grace came to their descendants, while through Ham a curse came on his child. It is impossible to escape the principle that God deals in his covenant with the community, and especially with the children through the parents.

Hence sin, the great sin, all through these early Scriptures, is sin as parents or as potential parents.

Inseparable from these principles is the idea of compact, or covenant. Jehovah deals with men only through covenants; and all his covenants are developments and applications of his original covenant of friendship.

While the rainbow was taken as the seal or token of his special covenant with the new mankind, yet the covenant finds its ratification in the death of victims divided between the parties, Jehovah and men. First, man got only the skins, and Jehovah the rest; then he accepted the rest as a gift from man, as from Abel, and even as a gift wholly consumed in fire, as from Noah,—the sin-offering of Abel expressing faith in Jehovah's grace to sinners, and the burnt-offering of Noah also unreserved consecration to his service; and now the way is prepared, by the grant of flesh as food, to a fuller sharing between Jehovah and man, and therefore to a fuller expression of communion. By prohibiting the eating of blood Jehovah begins to bring forward its distinct significance.

As yet all clean animals are used in sacrifice. The sacrificial and the clean are synonymous. This class would begin with animals such as had skins suitable for clothing, primarily the sheep, and would enlarge so as to include others by analogy.

Difficulties.—The narrative is a unit. It is continuous except for that recurring repetition at transitions, a characteristic of Hebrew narrative. The narrative of the flood is specially minute, as if made up from memoranda noted down as the events occurred. It must be understood as told by those who were in the ark.

Was the flood universal? The question, as we understand it, would have been unintelligible to Noah. Confining ourselves to his narrative, we can only say that it covered all the land as far as those in the ark could see, and destroyed all mankind except Noah's family. There is an implication incidentally that certain classes of animals (see note on 9.10 under *Text* above) somewhere or somehow escaped destruction. Further than this we can neither affirm nor deny from this Scripture.

SECTION 5

10. [1] AND THESE ARE THE DESCENDANTS OF THE SONS OF NOAH, SHEM, HAM, AND JAPHETH

Sons were born to these after the Deluge, as follows:
[2] The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshek, and Tiras.
[3] The sons of Gomer: Ashkenaz, Riphath, and Togarmah.
[4] The sons of Javan: Elishah and Tarshish, Kittim and Dodanim.
[5] Among the different nations of these the Islands of the Nations were distributed, each land with its own language and its own races.

[6] The sons of Ham: Cush, Misraim, Put, and Canaan.
[7] The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabtaka.
The sons of Raamah: Sheba and Dedan.
[8] Cush also became the father of Nimrod. He began to be a great man in the world, [9] and as a hunter became incomparable; whence comes the saying, "An incomparable hunter, like Nimrod." [10] The beginning of his kingdom was at Babel, Erech, Accad, and Calneh in the land of Shinar. [11] Out of that land Asshur emigrated, and built Nineveh, Rehoboth-Ir, and Calah, [12] and Resen between Nineveh and Calah; this is the great city. [13] Misraim became the father of Ludim, Anamim, Lehabim, Naphtuhim, [14] Pathrusim, Casluhim,—from whom come the Philistines,—and Caphtorim. [15] Canaan became the

father of Sidon, his eldest son, and Heth, [16] and of the Jebusites, Amorites, Girgashites, [17] Hivvites, Arkites, Sinites, [18] Arvadites, Semarites, and Hamathites. Later the Canaanite races were dispersed. [19] The territory of the Canaanites extended from Sidon, in the direction of Gerar, as far as Gaza, and, in the direction of Sodom, Gomorrah, Admah, and Seboiim, as far as Lasha. [20] These are the different races, languages, lands, and nations of the sons of Ham.

[21] To Shem also, the father of the whole Eber Kin, and the older brother of Japheth, sons were born.
[22] The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram.
[23] The sons of Aram: Us, Hul, Gether, and Mash.
[24] Arpachshad became the father of Shelah, and Shelah of Eber. [25] To Eber were born two sons. One of them was named Peleg [Division], because in his time the world was divided; and his brother's name was Joktan.
[26] Joktan became the father of Almodad, Sheleth, Hazarmaveth, Jerah, [27] Hadoram, Uzal, Diklah, [28] Obal, Ubimeal, Sheba, [29] Ophir, Havilah, and Jobab; all of these were sons of Joktan. [30] Their home extended from Mesha in the direction of Sephar of the mountains of the East. [31] These are the different races, languages, lands, and nations of the sons of Shem.

[32] These are the races of the sons of Noah, and the different nations of their descendants; and from these the nations were distributed over the world after the Deluge.

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11. [1] The whole world had the same speech and the same words. [2] As they migrated eastward, they found a plain in the land of Shinar and settled there. [3] They said to one another,

"Come, let us make bricks, and fire them thoroughly." So they made bricks for stone, using asphalt for their mortar.

4 "Come," they said also, "let us build for ourselves a city and a tower with its top up to the sky, and let us set up a government, so that we may not be dispersed all over the world."

5 But Jehovah came down to see the city and the tower that the human race were building. 6 Then he said,

"See, they are one people, and have all one speech. And this is what they begin to do; now there will be no restraining them from what they are planning to do. 7 Come, let us go down and there confuse their speech, so that they may not understand the speech of one another."

8 So Jehovah dispersed them from there all over the world, and they left off building the city. 9 For that reason it was named Babel, because there Jehovah confused the speech of the world, and from there dispersed them all over the world.

NOTES TO SECTION 5

Text.—10.8, WORLD. *Cf.* note 1.1, EARTH. 10.9, AN INCOMPARABLE HUNTER. Literally either "a great hunter in the judgment of Jehovah," or "a great hunter beside, i.e., even in comparison with Jehovah"; an Oriental idiom for a hyperbolic superlative. Compare 23.6, "incomparable sheikh," a complimentary title, literally "sheikh of God"; also 30.8, "incomparable wrestlings"—wrestlings of God; 35.5, "incomparable terror"—terror of God. Compare also Psalms 36.6, "mountains of God"; Psalms 80.10, "cedars of God." 10.21, EBER KIN. Literally "Sons of Eber." 11.5, HUMAN RACE. Literally "Sons of man." 11.9, BABEL . .

CONFUSED. The etymology suggested seems very doubtful in the Hebrew; but compare note on 5.29, and see "Apparently False Etymologies" in the Index.

Origin.—The Babel account came down through the Semites; and the whole section took its permanent form before the destruction of Sodom (10.19), after the origin of Nineveh (10.11) and of the Philistines (10.14), and a generation or two at least after Joktan the son of Eber. It therefore belongs not far from the time of Abraham, and he may be its author.

Structure.—It consists of genealogical tables, with an account of the confusion of tongues.

Contents.—The Sons of Japheth, 10.2-5. They are assigned to the islands and coasts.

The Sons of Ham, 10.6-20. From them are derived the Babylonians, Egyptians, Philistines, and Canaanites, and the territory inhabited by the Canaanites is described. A note is inserted, 10.11, 12, about the origin of Nineveh and the Assyrians; but Asshur is not said to be a descendant of Ham. Neither are the Negroes assigned to Ham; indeed, they are not mentioned in this table, and it may be that the author of this table was not aware of their existence.

The Sons of Shem, 10.21-31. It is noted that Eber had two sons, Peleg and Joktan, and then only the line of Joktan is traced.

Summary, 10.32.

The Confusion of Tongues, 11.1-9. This is not dated after the development of these three lines of descent into the many separate nations, but is added to explain how this dispersion into nations came about. Babel, that is, Babylon (?), is made the starting-point whence the race split and dispersed into separate nations.

Fact.—The notable fact recorded is the sameness of speech and the political unity of the family of Noah, and its dispersion through diversity of languages.

SECTION 6

11. [10] THESE ARE THE DESCENDANTS OF SHEM

When Shem was one hundred years old, he became the father of Arpachshad, two years after the Deluge. [11] Shem lived after becoming the father of Arpachshad five hundred years, and had sons and daughters.

[12] Arpachshad lived thirty-five years, and became the father of Shelah. [13] Arpachshad lived after becoming the father of Shelah four hundred and three years, and had sons and daughters.

[14] Shelah lived thirty years, and became the father of Eber. [15] Shelah lived after becoming the father of Eber four hundred and three years, and had sons and daughters.

[16] Eber lived thirty-four years, and became the father of Peleg. [17] Eber lived after becoming the father of Peleg four hundred and thirty years, and had sons and daughters.

[18] Peleg lived thirty years, and became the father of Reu. [19] Peleg lived after becoming the father of Reu two hundred and nine years, and had sons and daughters.

[20] Reu lived thirty-two years, and became the father of Serug. [21] Reu lived after becoming the father of Serug two hundred and seven years, and had sons and daughters.

[22] Serug lived thirty years, and became the father of Nahor. [23] Serug lived after becoming the father of Nahor two hundred years, and had sons and daughters.

[24] Nahor lived twenty-nine years, and became the father of Terah. [25] Nahor lived after becoming the

father of Terah one hundred and nineteen years, and had sons and daughters.

26 Terah lived seventy years, and became the father of Abram, Nahor, and Haran.

NOTES TO SECTION 6

Text.—11.10, When Shem was one hundred years old, etc. Here as in chapter 5 we have a discrepancy between the figures of the Hebrew text and the versions, as follows:

	HEBREW.	SAMARITAN.	SEPTUAGINT.	JOSEPHUS
Shem ...	100	100	100	100
Arpachshad	35	135	135	135
Kenan (or Cainan)	unmentioned	unmentioned	130	unmentioned
Shelah ...	30	130	130	130
Eber	34	134	134	134
Peleg	30	130	130	130
Reu	32	132	132	130
Serug	30	130	130	132
Nahor	29	79	179	130
Terah	70	70	70	70
	390	1040	1270	1091

So in 10.24 the Septuagint inserts Kenan. It should also be noted that Luke in his genealogy of Christ's ancestors includes Kenan or Cainan, agreeing with the Septuagint. With these evidences before us, we cannot build on the table for exact chronology, nor be certain how many generations may be omitted. And where there is an omission, the figure before the omission must be understood as the age at the birth of the immediate son, although the name of this immediate son is omitted.

11.26, TERAH LIVED SEVENTY YEARS AND BECAME THE FATHER OF ABRAM, etc. We cannot assume from this conventional form of expression that all of Terah's sons were born in his seventieth year, any more than that all three of Noah's sons were born in his five hundredth year; nor can we assume that Abram was the oldest. If we take the beginning of the next section as implying, as it would naturally seem to do (and as Stephen evidently understood it in Acts 7.4), that Terah was dead when Abram left Haran at the age of seventy-five (12.4), he must have been born after Terah's 130th year.

Origin.—The material of the section belonged in the table of 10.1-32, where the descendants of Eber are not traced. This section, then, probably has the same author as the preceding one, perhaps Abram.

Form.—It is a genealogical table constructed on the model, somewhat abbreviated, of that in 5.1-32.

Content.—Just as that table lists ten patriarchs, so, if we include Kenan, does this one; and just as that one mentions three sons of its last patriarch, Noah, so this has three sons of its last patriarch, Terah. This correspondence in numbers is an additional reason for thinking that there have been omissions. At any rate, we cannot assume the purpose of the inspired narrator to have been that of giving a means of computing the chronology of the ancient world. His purpose was rather to establish the ancestry of the divinely selected nation, and that he has secured whether or no the genealogy is complete.

Facts.—The ages have diminished. The ages of the patriarchs at the births of their sons are 100, 35, 30, 34, 30, 32, 30, 29, 70; and their ages at death are 600, 438, 433, 464, 239, 239, 230, 148, ——.

The Names of God.—It is here timely to inquire concerning the use of the names "God" (Elohim) and "Jehovah."

In Section 1 we have only Elohim, the name Jehovah not having yet originated.

In Section 2 we find the divine nomenclature in what looks at first like a state of confusion. The facts are these. In direct discourse throughout (3.1, 3, 5; 4.25) we find only Elohim, except in 4.1, where Eve applies the name Jehovah, in its etymological sense, to Cain. This picture of the usage agrees with the statement made in 4.26, where we are told that the name Jehovah first began to be applied to God in the days of Enosh the son of Seth, when the separation between the Cainites and Sethites had become pronounced. Outside of direct discourse the narrator uses the combination Jehovah Elohim (found nowhere else in Genesis) throughout the first part of the section (2.4—3.24), but in the second part only Jehovah (4.1-26). It would seem probable that the first part was composed originally before the use of Jehovah arose, and had at first only Elohim; while the second, composed after Enosh's day, used the new name Jehovah; and that in order to identify the two names Jehovah was later prefixed to Elohim in the first part except in quoted matter. The new name manifestly designated God as in covenant with his chosen people over against others.

In Section 3, which must have begun in the time of Adam before the name Jehovah originated, we have Elohim throughout, except (5.29) where Lamech the Sethite, who lived after Enosh, speaks, and except where Jehovah proposes grace to Noah and destruction to the rest. .

In Section 4 we have Elohim generally, especially in the covenant with all corporeal life (9.8-19), and appropriately; but it is Jehovah that calls his favored Noah into the ark (7.1, 5), and shuts him in (7.16). To Jehovah, his God of distinguishing grace, Noah built an altar (8.20), and by him was accepted (8.21). In 9.26, "Blessed be Jehovah, the God (Elohim) of Shem; Let

Canaan be his servant. Let God make room for Japheth," etc., there is a nice discrimination, since Jehovah is to stand in a distinct union with Shem as not with Japheth.

In Section 5 we have only Jehovah. It occurs once in a quotation (10.9), and is also used in the account of the dispersion, which is thereby represented as done by the Covenant Friend of the Shemites.

In Section 6 neither term occurs.

The interchange of these terms, therefore, instead of arguing for the piecing of several documents together, strongly favors the integrity and unity of each successive narrative.

SECTION 7

11. [27] AND THESE ARE THE DESCENDANTS OF TERAH

Terah became the father of Abram, Nahor, and Haran. Haran became the father of Lot. [28] Haran died in the presence of his father Terah in Ur of the Chaldeans, his native land. [29] Abram and Nahor married, the name of Abram's wife being Sarai, and the name of Nahor's Milcah, the daughter of Haran, who was father of both Milcah and Iscah. [30] Sarai was barren and had no children.

[31] Then Terah took his son Abram, his grandson Lot, the son of Haran, and his son Abram's wife Sarai, and emigrated from Ur of the Chaldeans for Canaan. They came as far as Haran, and settled there. [32] When the life of Terah had lasted two hundred and five years, he died in Haran.

12. [1] Jehovah said to Abram, "Migrate from your country, birthplace, and father's home to the country that I will show you; [2] and let me make you into a great nation, bless you, and make great your name. Be a blessing: [3] let me bless those who bless you and curse him who curses you; and let all the races on the 'ground' be blessed in you."

[4] So Abram migrated as Jehovah told him, and Lot migrated with him. Abram was seventy-five years old when he emigrated from Haran. [5] He took his wife Sarai, his brother's son Lot, and all the property they

had acquired and the people they had procured in Haran, and emigrated for Canaan; and to Canaan they came.

6 Abram passed through the country to where Shechem was, at the Oak of Moreh. At that time the Canaanites were in the country. 7 Then Jehovah appeared to Abram, and said,

"This country I will give to your offspring."

There he built an altar to Jehovah who appeared to him. 8 Leaving that place for the mountain region that lies east of Bethel, he tented, with Bethel on the west and Ai on the east. There also he built an altar to Jehovah and called Jehovah by name in prayer. 9 Then he traveled on toward the South.

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10 There was a famine in the country. When it became severe in the country, Abram went down to Egypt, there to live an alien. 11 When about to enter Egypt, he said to his wife Sarai,

"Look now,—I know that you are a beautiful woman, —12 it will come about when the Egyptians see you that they will say,

'This is his wife,'

and will kill me, keeping you alive. 13 Will you not say that you are my sister, so that for your sake I may be well treated, and on account of you my life may be saved?"

14 So it came about that, as soon as Abram had entered Egypt, the Egyptians saw that the woman was very beautiful. 15 The chief officers of Pharaoh saw her and praised her to Pharaoh, and the woman was taken into Pharaoh's household. 16 For her sake Abram was well treated: sheep, goats, cattle, donkeys, male and female slaves, she-donkeys, and camels became his.

17 But Jehovah sent great calamities upon Pharaoh
and his household on account of Abram's wife Sarai.
18 Then Pharaoh summoned Abram, and said,
"What is this you have done to me? Why did you
not tell me that she was your wife? 19 Why did you say,
'She is my sister,'
and so lead me to marry her? Now then, there your
wife is; take her and go."
20 Then Pharaoh gave orders about him to some of his
men, and they sent him away, with his wife and all that
belonged to him.

13. 1 Then Abram, with his wife and all that was his,
and with Lot also, came up from Egypt into the South,
2 very rich in live stock, silver, and gold. 3 From the
South he went in the course of his traveling as far as
Bethel, and as far as the place where he had tented at
first between Bethel and Ai, 4 to the place of the altar
that he had originally made there. There Abram called
Jehovah by name in prayer.

5 Lot also, who went with Abram, had sheep, goats,
cattle, and tents. 6 But the country would not support
them living together. 7 So a quarrel arose between the
herders of Abram's stock and the herders of Lot's stock
—the Canaanites and Perizzites being at that time in the
country. 8 Then Abram said to Lot,
"Let there be no quarreling, I beg you, between me
and you, or between my herders and yours, for we are
kinsmen. 9 Is not the whole country before you?
Separate from me, will you not? if to the left, then I to
the right, or if to the right, then I to the left."

10 When Lot raised his eyes, and saw the whole Circle
of the Jordan,—and the whole of it was well-watered,
before Jehovah destroyed Sodom and Gomorrah, like the

Garden of Jehovah, or the land of Egypt in the direction of Soar,—[11] he chose the whole Circle of the Jordan for himself. So Lot traveled eastward, and they separated. [12] While Abram lived in Canaan, Lot lived in the towns of the Circle, pitching tent from place to place on as far as Sodom,—[13] although the people of Sodom were extremely bad and delinquent toward Jehovah.

[14] After Lot had separated from him, Jehovah said to Abram,

"Raise your eyes now, and from the place where you are look north and south and east and west. [15] All the land that you see I will give to you, and to your offspring, perpetually. [16] I will also make your offspring like the dust of the earth; so that if one can count the dust of the earth, then may your offspring also be counted. [17] Set out and walk about in the land, through its length and breadth; for to you I will give it."

[18] So Abram pitched tent from place to place, till he came and settled among the Oaks of Mamre that are in Hebron. There he built an altar to Jehovah.

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14. [1] It came about in the time of Amraphel, King of Shinar, Arioch, King of Ellasar, Kedorlaomer, King of Elam, and Tidal, King of Goiim, [2] that these were engaged in a war with Bera, King of Sodom, Birsha, King of Gomorrah, Shinab, King of Admah, Shemeber, King of Seboiim, and the King of Bela, that is, Soar. [3] The latter were all confederated in the Valley of Siddim, that is, the Sea of Salt. [4] They had been subject to Kedorlaomer for twelve years, but the thirteenth year had rebelled. [5] In the fourteenth year Kedorlaomer and the kings who were his allies made an invasion. They made a raid through the Rephaim in Ashteroth-Kar-

naim, the Zuzim in Ham, the Emim in the Plain of Kiriathaim, [6] and the Horites in the mountain region of Seir, as far as El-Paran, which is by the wilderness. [7] Then they turned, and came to Enmishpat, that is, Kadesh, and raided all the territory of the Amalekites, and also the Amorites who inhabited Hazazon-Tamar.

[8] Then the King of Sodom, the King of Gomorrah, the King of Admah, the King of Seboiim, and the King of Bela, that is, Soar, marched out and joined battle with them in the Valley of Siddim,—[9] with Kedorlaomer, King of Elam, Tidal, King of Goiim, Amraphel, King of Shinar, and Arioch, King of Ellasar,—four kings with five. [10] Now the Valley of Siddim was studded with wells of asphalt, and when the kings of Sodom and Gomorrah fled, they fell into them. Those who survived fled to the mountains. [11] Then they took all the property of Sodom and Gomorrah and all their provisions, and departed. [12] They took also on their departure the person and property of Lot, Abram's nephew, who was living in Sodom.

[13] But one who had escaped came and told Abram the Hebrew, who was making his home among the Oaks of Mamre the Amorite, the brother of both Eshcol and Aner, these being in compact with Abram. [14] When Abram heard that his kinsman had been taken prisoner, he mustered his trained soldiers, men born in his household, numbering three hundred and eighteen, and pursued as far as Dan. [15] There he and his subordinates divided their forces against them, by night, and routed them, and pursued them as far as Hobah, which is on the left of Damascus. [16] All the property he brought back, and also his kinsman Lot, as well as the women and the citizens.

17 On his return after routing Kedorlaomer and the
kings who were his allies, the King of Sodom came out
to meet him at the Valley of Shaveh, that is, the King's
Valley. 18 Melchizedek, King of Salem, also, who was a
priest of El Elyon [God Most High], brought out food
and wine, 19 and blessed him in these words:
20 "Blessed be Abram by El Elyon, Owner of Heaven
and Earth;
And blessed be El Elyon, who hath made thee a pres-
ent of thine enemies."
To him he gave a tenth of everything.

21 The King of Sodom also said to Abram,
"Give me the people, and you take the property."
22 But Abram said to the King of Sodom,
"I raise my hand to Jehovah, El Elyon, Owner of
Heaven and Earth, with this oath: 23 not to take a thread
or even a shoestring,—not to take anything at all that
belongs to you, for fear that you may say,
'I made Abram rich,'
—24 barring only what the young men have eaten, and
the share of the men who went with me, Aner, Eshcol,
and Mamre; let them have their share."

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15. 1 After these events Jehovah's Word came to
Abram to this effect:
"Do not fear, Abram. I am myself your shield, and
your reward is a great and signal one."
2 "Lord Jehovah," said Abram, "what is it that you
give me, so long as I go childless, and the future pos-
sessor of my house is Eliezer, a Damascene?"
3 "See," Abram continued, "to me you have given no
offspring. Now one born in my household is to be my
heir."

4 Then indeed Jehovah's Word came to him to this effect:

"This man shall not be your heir. Your heir shall be one who will come from your own body."

5 He also took him out of doors, and said,

"Look now at the sky, and count the stars, if you can count them."

"So many," he said to him, "shall your offspring be."

6 He continued to trust Jehovah; and this Jehovah regarded as being uprightness on his part.

7 Then he said to him,

"I am Jehovah who brought you out of Ur of the Chaldeans in order to give you this country to possess."

8 "Lord Jehovah," he said, "by what shall I know that I shall possess it?"

9 "Get me a heifer three years old," he answered him, "a she-goat three years old, a ram three years old, a dove, and a young pigeon."

10 All of these he got for him, and dividing each of them in half, except the birds, laid each half opposite its corresponding half. 11 When birds of prey came down upon the carcasses, Abram drove them away.

12 But just before sunset, a deep sleep had fallen upon Abram, when suddenly there fell on him a horrible great darkness, 13 and it was said to him,

"Know certainly that your offspring shall be aliens in a country not their own, there to be enslaved and ill-treated four hundred years. 14 But I myself am going to judge the nation to which they are to be enslaved; and after that they shall emigrate with much property. 15 But you shall go to your ancestors in peace; you shall be buried in a happy old age. 16 They, too, shall return here in the fourth generation."

For the sin of the Amorites was not yet consummated.

17 Later, after sunset, when it was dark, suddenly
there passed between those pieces a smoking oven and a
flame of fire. 12 It was at that time that Jehovah made
a compact with Abram in these terms:
"This country I will give to your offspring, from the
River of Egypt to the Great River, the River Euphrates,
—19 the territory of the Kenites, Kenizzites, Kadmonites,
20 Hittites, Perizzites, Rephaim, 21 Amorites, Canaanites,
Girgashites, and Jebusites."

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16. 1 Abram's wife Sarai bore him no children. But
she had an Egyptian maid whose name was Hagar. 2
Then Sarai said to Abram,
"See now, Jehovah has precluded me from childbear-
ing. If you please, live with my maid; perhaps I may
have children by her."
Abram consented to Sarai's proposal. 3 It was after
he had been living in Canaan thirteen years, that his
wife Sarai took her Egyptian maid Hagar and gave her
to her husband Abram as his wife.

4 So he lived with Hagar and she conceived; but when
she saw that she was going to have a child, she looked
on her mistress with scorn. 5 Then Sarai said to Abram,
"This outrage to me is your fault. I gave you my
maid into your arms; and now that she sees that she is
going to have a child, she looks on me with scorn. Let
Jehovah judge between you and me."
6 "Well," said Abram to Sarai, "your maid is in your
own hands. Do what you please with her."
Then Sarai ill-treated her, so that she ran away from
her.

7 But the Messenger of Jehovah found her by a fountain of water in the Wilderness, the fountain on the road to Shur.

8 "Hagar," he said, "where have you, Sarai's maid, come from? and where are you going?"

"I am running away," she said, "from my mistress."

9 "Return to your mistress," the Messenger of Jehovah said to her, "and submit to her ill-treatment."

10 "I will make your offspring surpassingly numerous," continued the Messenger of Jehovah, "so that they cannot be counted."

11 "See," the Messenger of Jehovah went on to her, "you have conceived, and you will have a son. You shall name him Ishmael [God-Listens], for Jehovah has listened to your ill-treatment. 12 He shall be a wild ass of a man, with his hand against all men and every man's hand against him; and yet in the face of all his brothers he shall make his home."

13 She named Jehovah who spoke to her Attah-El-Roi [Thou-God-of-My-Seeing]; for she said,

"Have I, even here, had a glimpse of him who sees me?"

14 From that the well was named Beer-Lahai-Roi [Well-of-Him-Who-Lives-and-Sees-Me]. There it is, between Kadesh and Bered.

15 So Hagar bore Abram a son, and Abram named his son that Hagar bore Ishmael. 16 Abram was eighty-six years old when Hagar bore him Ishmael.

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17. 1 When Abram was ninety-nine years old, Jehovah appeared to him and said to him,

"I am El Shaddai [God Almighty]. In my presence

live your life, and let it be exemplary. 2 Let me grant
my compact between myself and you, and let me make
you surpassingly numerous."
3 Abram prostrated himself.

God went on speaking to him, and said,
4 "For my part, here is my compact with you. You
shall become the father of a multitude of nations. 5 No
longer shall you be named Abram [Exalted-Father]; but
your name shall be Abraham [Father-of-Multitude], for
father of a multitude of nations I make you. 6 I will
make you surpassingly fruitful; I will make you into
nations, and kings shall come from you. 7 I will es-
tablish my compact between myself and you and your
offspring after you throughout their generations,—a per-
petual compact to be God to you and your offspring after
you. 8 I will give you and your offspring after you the
country where you have lived an alien, the whole of
Canaan, to hold in perpetuity; and I will be their God."

9 "For your part," God said further to Abraham, "you
shall keep my compact, you and your offspring after you
throughout their generations. 10 This is the compact
that you [plural] shall keep between me and you [pl.]
and your [sing.] offspring after you [sing.]:
11 You [pl.] shall have every male circumcised. You
shall cut off the flesh of your foreskin, and let it be the
seal of compact between me and you. 12 You shall have
every male *circumcised* when eight days old, through-
out your generations, whether he is born in your house-
hold or even any foreigner bought with money, who is
not one of your offspring. 13 *Circumcised* he shall be,
whether born in your household or bought with your
money. My compact shall be sealed in your flesh, a per-
petual compact. 14 An uncircumcised male, one the flesh
of whose foreskin has not been cut off, any such person

shall be severed from his people; he has broken my compact."

15 "Your wife Sarai," God said to Abraham also, "you shall no longer name Sarai; but her name shall be Sarah [Princess]. 16 I will bless her, and I will also give you a son by her. I will bless her; she shall become nations, and kings of peoples shall come from her."

17 Abraham prostrated himself, laughing; and he said to himself,

"Is a child to be born to a man one hundred years old! and is Sarah to bear, who is ninety years old!"

18 Then Abraham said to God,

"Would that Ishmael might live in your favor!"

19 "Your wife Sarah," God replied, "shall certainly bear you a son, whom you shall name Isaac [Laughter]. With him I will establish my compact, as a perpetual compact extending to his offspring after him. 20 Concerning Ishmael, too, I grant your request. I will bless him indeed; I will make him fruitful and surpassingly numerous. He shall become the father of twelve sheikhs, and I will make him into a great nation. 21 Yet my compact I will establish with Isaac, whom Sarah shall bear to you at this time next year."

22 So when God had finished talking with Abraham, he ascended from him.

23 Then Abraham took his son Ishmael, and all those born in his household, and all bought with his money,—every male among those of his household,—and cut off the flesh of their foreskins on that very day, as God told him. 24 Abraham was ninety-nine years old. 25 and Ishmael thirteen, when the flesh of their foreskins was cut off.

26 Thus were Abraham and his son Ishmael circum-

cised on that very day; [27] and thus all the men of his household, whether born in his household or foreigners bought with money, were circumcised with him.

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18. [1] Jehovah appeared to him also among the Oaks of Mamre, while he was sitting at the tent-door in the heat of the day. [2] He looked up, and there he saw three men standing near by. When he saw them, he ran from his tent-door to meet them and bowed low.

[3] "Your Excellency," said he, "if I may have your good will, I beg that you will not pass by your servant's. [4] Permit a little water to be brought, will you not? and wash your feet, and rest under the tree. [5] Permit me, too, to get a bit of food, and take some refreshment, and after that you may pass on by. Surely otherwise you would not have come past your servant's."

"Do as you say," they answered.

[6] Then Abraham hastened into the tent to Sarah, and said,

"Make haste with three pecks of flour; knead it up and make cakes."

[7] Then he ran to the herd, took a good tender calf, and gave it to an attendant, who quickly prepared it. [8] He took curds, milk, and the calf he had prepared, and placed it before them, standing by them under the tree as they ate.

[9] "Where is your wife Sarah?" they said to him.

"There in the tent," he answered.

[10] "I will return to you," he said; "I will return to you at the time of conception. Your wife Sarah" (and Sarah at the tent-door behind him heard him) "shall indeed have a son."

[11] Abraham and Sarah were old and advanced in years,

Sarah being past the age of childbearing. 12 So Sarah laughed to herself, and said,

"Now that I have grown old, am I to have pleasure, my master being old also?"

13 Then Jehovah said to Abraham,

"Why does Sarah laugh, and say,

'Is it really true that I shall bear when I am old?'

14 Is anything too wonderful for Jehovah? In due time I will return to you at the time of conception, and Sarah shall have a son."

15 Then Sarah denied it.

"I did not laugh," she said, for she was afraid.

"Yes, but you did," he said.

16 Then the men rose to go, and looked out over Sodom, while Abraham went with them to escort them away. 17 Now Jehovah had said,

"Shall I conceal from Abraham what I am going to do, 18—from Abraham, who is to become a great and powerful nation, and in whom all the nations of the world are to be blessed? 19 For I have cared for him in order that he may so command his children and his family after him that they will stay in Jehovah's Road, doing right and justice, in order that Jehovah may bring about for Abraham what he has spoken of him."

20 So Jehovah said, "So great is the outcry against Sodom and Gomorrah, and so very grave is their shortcoming, 21 that I am now about to go down to see whether they have done quite according to the outcry that has come to me, and if not, to know it."

22 Thereupon the men turned away and went toward Sodom, while Abraham was still standing before Jehovah.

23 Then Abraham approached and said,

"Can it be that you will sweep away the upright with

the wicked? 24 Suppose there are in the town fifty upright men; can it be that you will sweep away the place and not spare it for the sake of the fifty upright men in it? 25 It is unthinkable that you should act in this way, —should put the upright to death along with the wicked, and let the upright be just as the wicked! It is unthinkable of you! The Judge of all the world, shall he not do justice?"

26 "If I find in Sodom fifty upright men, inside the town," replied Jehovah, "I will spare the whole place for their sake."

27 But Abraham made this reply:

"See now how I have dared to speak to the Lord, although I am dust and ashes! 28 But suppose the fifty upright men are five short, will you for just five destroy the whole town?"

"I will not destroy it," he answered, "if I find there forty-five."

29 "But suppose," he persisted, "that forty are found there?"

"I will not do it for the sake of the forty," he replied.

30 "Do not be irritated, I pray you, Lord!" he said, "but let me speak. Suppose thirty are found there?"

"I will not do it," he answered, "if I find thirty there."

31 "See now how I have dared to speak to the Lord!" he said. "Suppose twenty are found there?"

"I will not destroy it for the sake of the twenty," he replied.

32 "Do not be irritated, I pray you, Lord," he said, "but let me speak just once more. Suppose ten are found there?"

He answered, "I will not destroy it for the sake of the ten."

33 When he had finished talking with Abraham, Jehovah went away; and Abraham went back to the place where he had been.

19. [1] The two Messengers entered Sodom in the evening, when Lot was sitting in the gateway. When Lot saw them he rose to meet them, and bowed very low.

[2] "Your Excellencies," he said, "be pleased to stop at your servant's house and spend the night, and wash your feet; and you may rise early and go on your way."

"No," they said; "we will spend the night in the public square."

[3] But he insisted so much, that they stopped with him and went into his house. Then he gave them entertainment, baking cakes without leaven, and they ate.

[4] But they had not lain down before the townsmen, the Sodomites, surrounded the house, old as well as young, all the people, even from the outskirts. [5] They called out to Lot and said to him,

"Where are the men who came into your house tonight? Bring them out to us, and let us have intercourse with them!"

[6] Then Lot went out to them at the entrance, shutting the door after him, and said,

[7] "I beg of you, my friends, do not do wrong. [8] Look now, I have two daughters, who have never had intercourse with man; let me bring them out to you, I beg of you, and do as you please to them. But do not do anything to these men, for otherwise they would not have come under my roof."

[9] But they cried, "Stand back! This one man, though he came in to be an alien," they said, "has become a *judge*. Now we will do worse to you than to them!"

Thereupon they crowded violently against the man Lot, and were about to break down the door. [10] But the men reached out and pulled Lot in to them in the house, and shut the door. [11] Then they struck with blindness the men at the door of the house, both large and small, so that they wore themselves out trying to find the door.

12 Thereupon the men said to Lot,

"Whom else have you here? a son-in-law? your sons or daughters? Whomever you have in the town, bring them out of the place. 13 For we are going to destroy this place; for so great is the outcry against them before Jehovah that Jehovah has sent us to destroy it."

14 Then Lot went out and spoke to his sons-in-law, who were to marry his daughters.

"Leave this place instantly," he said, "for Jehovah is going to destroy the town."

But to his sons-in-law it seemed as if he were jesting.

15 When morning came, the Messengers urged Lot on.

"Instantly," they said, "take away your wife and your two daughters, who are here, before you are swept away in the punishment of the town."

16 When he lingered the men seized his hand, the hand of his wife, and the hands of his two daughters, in the pity of Jehovah upon him, and took him out and set him down outside the town. 17 As soon as they had taken them outside the town, one said,

"Escape for your life! Do not look behind you, and do not stop in all the Circle. Escape to the mountains before you are swept away!"

18 "No, I beg of you, Sir," said Lot to them. 19 "Your servant has indeed secured your good will, and you have done me so great a kindness as to save my life. But I cannot escape to the mountains before the evil overtakes me and I die. 20 Look now,—this town is near for me to flee to, and since it is little, I beg of you, let me escape to it—is it not little?—and so let my life be saved."

21 "Well," he replied to him, "I consent to you even in this matter, not to destroy the town you speak of. 22 Escape to it quickly; for I can do nothing until you get there."

From that the town was named Soar [Little].

23 It was after sunrise when Lot came to Soar. 24 Then
Jehovah rained upon Sodom and Gomorrah sulphur and
fire from Jehovah out of the heavens, 25 and overwhelmed
those towns and the whole Circle, all the inhabitants of
the towns, and what sprang out of the ground. 26 His
wife, too, who was behind him, looked back; and she be-
came a column of salt.
27 Early in the morning Abraham went to the place
where he had stood before Jehovah, 28 and looked out
over Sodom and Gomorrah, and all over the land of the
Circle; and there he saw the smoke of the land going up
like the smoke of a furnace.
29 And thus it came about, when God destroyed the
towns of the Circle, that he remembered Abraham, and
sent Lot out of the very midst of the catastrophe when
he overwhelmed the towns in which Lot lived.

30 Then Lot went up from Soar,—for he was afraid
to live in Soar,—and settled in the mountains, together
with his two daughters. 31 Then the elder said to the
younger,
"Since our father is old, and since there are no men
in the land to live with us in the way of all the world,
32 come, let us give our father wine to drink and be
with him, and so preserve some offspring from our
father."
33 So that night they gave their father wine to drink;
and the elder went in and was with her father, without
his knowing when she lay down or when she got up. 34
The next day the elder said to the younger,
"Well, I was with my father last night. Let us give
him wine to drink to-night also, and you go in and be
with him, and so let us preserve some offspring from
our father."

35 So they gave their father wine to drink that night
too; and the younger went and was with him, without
his knowing when she lay down or when she got up.
36 Thus Lot's two daughters conceived by their father.
37 The elder bore a son whom she named Moab [Father's-
Seed]. He is the ancestor of the Moab of the present
day. 38 The younger, too, bore a son, whom she named
Ben-Ammi [Son-of-My-People]. He is the ancestor of
the Ammonite Kin of the present day.

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20. 1 From there Abraham traveled toward the South.
He lived between Kadesh and Shur, residing as an alien
in Gerar. 2 In speaking of his wife Abraham said,
"She is my sister;"
so Abimelech, the King of Gerar, sent and took her.

3 But that night God visited Abimelech in a dream, and
said to him,
"Now you are going to die on account of the woman
you have taken, for she has a husband."
4 But Abimelech, who had not approached her, said.
"Lord, will you kill an upright people also? 5 Did
he not say to me,
'She is my sister'?
and she herself also, did she not say,
'He is my brother'?
I have done this innocently and with a clear conscience."
6 "Not only did I know that you had done this with
a clear conscience," God said to him in the dream, "but
I restrained you from falling short in your duty to me.
For that reason I did not permit you to touch her. 7 But
now, return the man's wife, for he is a prophet; and let
him pray for you, and you shall live. But if you do not
restore her, know that you shall *die,* and all that are
yours as well."

8 Abimelech rose early in the morning, summoned all
his servants, and told all of this in their hearing. The
men were greatly frightened. 9 Then Abimelech sum-
moned Abraham and said to him,

"What have you done to us? How have I failed in
my duty to you that you should have brought on me and
my kingdom a serious failure in duty? You have done
to me deeds that are not to be done. 10 What did you
see," Abimelech went on to Abraham, "that you did this
thing?"

11 "Because," answered Abraham, "I thought, There
is certainly no reverence for God in this place, and on
account of my wife they will kill me. 12 And besides,
she is truly my sister,—the daughter of my father, only
not the daughter of my mother; although she did become
my wife. 13 But later, when God had me to wander
from my father's home, I said to her,

> 'There is this favor that you must do me every-
> where we go: in speaking about me say, He is
> my brother.'"

14 Then Abimelech took sheep, goats, cattle, and male
and female slaves, and gave them to Abraham, and re-
stored his wife Sarah to him.

15 "See," Abimelech said, "my country is before you;
live where you please."

To Sarah he said,

16 "Here I give your 'brother' six hundred ounces of
silver; see, you have in it an atonement for all that con-
cerns you." So after all she was set right.

17 Then Abraham prayed to God, and God cured
Abimelech, his wife, and his slave-women, so that they
had children. 18 For Jehovah had sealed every womb in
Abimelech's household on account of Abraham's wife
Sarah.

21. [1] Jehovah visited Sarah as he had said, and did to her as he had spoken. [2] Sarah conceived and bore a son to Abraham in his old age, at the time that God had told him. [3] Abraham named the son who was born to him,—whom Sarah bore to him,—Isaac. [4] When his son Isaac was eight days old, Abraham circumcised him, as God had commanded him; [5] being himself one hundred years old at the time his son Isaac was born to him. [6] For Sarah had said,

"Laughter God has made for me; everyone who hears it will laugh with me."

[7] "Who would have said to Abraham," she said also, "that Sarah would nurse children? And yet I have borne him a son in his old age!"

[8] The child grew, and was weaned. The day Isaac was weaned Abraham gave a great entertainment. [9] But Sarah saw Hagar the Egyptian's son, the one she had borne to Abraham, making ridicule. [10] Thereupon she said to Abraham,

"Drive out this slave-woman and her son! The son of this slave-woman shall not be co-heir with my son, Isaac!"

[11] Her speech pained Abraham very much, for his son's sake. [12] But God said to Abraham,

"Do not let it be painful to you, about the boy and your slave-woman. Consent to whatever Sarah proposes to you. For it is through Isaac that offspring shall be called yours. [13] But the son of the slave-woman I will also make into a nation, because he is your offspring."

[14] So Abraham rose early in the morning, took some food and a skin of water, placing them on her shoulder, and gave them and the child to Hagar, and sent her away. She departed and wandered in the Wilderness of Beersheba. [15] When the water in the skin was used up,

she abandoned the child under one of the bushes, [16] and went off and sat down by herself at some distance, about a bowshot, opposite; for she thought,

"Let me not look on at the child's death."

So she sat opposite, and wept aloud. [17] God heard the boy's cry, and the Messenger of God called to Hagar out of the heavens, and said to her,

"What is the trouble with you, Hagar? Do not be afraid; God has listened to the boy's cry where he is. [18] Rise, lift the boy up, and hold him by your hand. For I am going to make him into a great nation."

[19] Then God opened her eyes, and she saw a well of water. She went and filled the skin with water, and gave the boy some to drink.

[20] So God was with the boy as he grew up. He lived in the Wilderness and became an archer. [21] He lived in the Wilderness of Paran. His mother secured a wife for him, however, out of Egypt.

[22] It was at that time that Abimelech, and Phicol, the general of his army, said to Abraham,

"Since God is with you in all you do, [23] now swear to me here by God not to be false to me, to my family, or to my posterity; as kindly as I have treated you, so are you to treat me and the land you have lived in as an alien."

[24] "I am willing to swear," said Abraham; [25] but at the same time he remonstrated with Abimelech about the well of water which Abimelech's servants had appropriated.

[26] "I do not know who did that," said Abimelech; "you never told me, and I had never heard about it till to-day."

[27] So Abraham took some of his sheep, goats, and cattle and gave them to Abimelech, and the two made a com-

pact. 28 But seven ewe lambs from the flock Abraham had put by themselves.

29 "What are those seven ewe lambs for, that you have put by themselves?" Abimelech said to Abraham.

30 "When you accept these seven ewe lambs from my hands," he said, "it will be in order that they may serve to witness that I dug this well."

31 From that the place was named Beer-Sheba [Well-of-the-Oath], because there the two swore together. 32 After they had made the compact at Beer-Sheba, Abimelech and Phicol, the general of his army, left and returned to the country of the Philistines.

33 At Beer-Sheba he planted a tamarisk-tree, and there called God by the name Jehovah-El-Olam [Jehovah-God-Eternal] in prayer.

34 Thus Abraham lived an alien in the country of the Philistines for a long time.

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22. 1 After these events God tested Abraham.

"Abraham!" he said to him.

"Here I am," he answered.

2 "Take your son now," said he, "your only son—him you love—Isaac,—and go to the land of Moriah, and offer him up as a burnt-offering on one of the mountains that I will tell you."

3 Early in the morning Abraham rose, saddled his donkey, and took with him two of his men and his son Isaac. After splitting the wood for the burnt-offering, he set out and went to the place God told him. 4 On the third day, raising his eyes, he saw the place from a distance.

5 "Stay here with the donkey," he said to the men,

" while the boy and I go yonder. When we have worshipped, we will come back to you."

6 Then Abraham took the wood for the burnt-offering
and laid it on his son Isaac. In his hands he took the
fire and the knife, and they went on, the two together.
7 Isaac spoke to his father Abraham.
" My father," he said.
" Here I am, my son," he replied.
" Here is the fire and the wood," he said; " but where
is the one from the flock for a burnt-offering? "
8 " God will provide for himself," answered Abraham,
" the one from the flock for a burnt-offering, my son."
And they went on, the two together.

9 When they came to the place that God had told him,
Abraham built there the altar and arranged the wood,
bound his son Isaac, and laid him on the altar upon the
wood. 10 Then he put out his hand and took the knife
to slaughter his son. 11 But the Messenger of Jehovah
called out to him from the heavens, and said,
" Abraham, Abraham! "
" Here I am," he replied.
12 " Do not put out your hand against the boy," he said.
" Do not do anything to him; for now I know that you
reverence God, and you have not kept your son, your
only son, back from me."
13 Then Abraham raised his eyes. There behind him
he saw a ram caught by his horns in the thicket. So he
went and got the ram, and offered it up as a burnt-offering instead of his son.
14 Abraham named that place Jehovah-Jireh [Jehovah-
Will-Provide]; which is the same as the present saying,
" In the Mount of Jehovah it will be provided."

15 The Messenger of Jehovah called out to Abraham
a second time from the heavens, 16 and said,

"By myself I have sworn,—it is the Utterance of Jehovah,—that because you have done this thing, and not kept back your son, your only son, [17] I will *bless* you and *increase* your offspring like the stars in the sky and like the sand on the shore of the sea; and your offspring shall gain dominion over their enemies; [18] and in your offspring all the nations of the world shall be blessed,—since you have obeyed me."

[19] Then Abraham went back to his men, and they set out and went together to Beer-Sheba; and he lived at Beer-Sheba.

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[20] After these events news was brought to Abraham as follows:

"News! Milcah, too, has borne children to your brother Nahor: [21] the eldest Us, his brother Buz, Aram's father Kemuel, [22] Kesed, Hazo, Pildash, Jidlaph, and Bethuel," [23] (Bethuel being the one who became the father of Rebekah).

These eight Milcah bore to Abraham's brother Nahor. [24] His concubine, also, whose name was Reumah, gave birth to Tebah, Gaham, Tahash, and Maacah.

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23. [1] When the life of Sarah had lasted one hundred and twenty-seven years,—for so long was her life,—[2] she died in Kiriath-Arba, that is, Hebron, in Canaan. Abraham went in to mourn for Sarah and to weep for her.

[3] Then leaving the presence of his dead, he spoke to the Heth Kin:

[4] "I am with you as an alien and a settler," he said.

" Permit me to possess a burying-place with you, so that I may bury my dead away from my presence."

5 The Heth Kin made their answer to Abraham:

6 " Hear us, Your Excellency," they said to him. " You are an Incomparable Sheikh among us. Bury your dead in the choicest of our burying-places, for none of us will shut you out of his burying-place to bury your dead in."

7 Abraham rose and bowed before the people of the country, the Heth Kin. 8 Then he spoke further to them as follows:

" If you are willing for me to bury my dead away from my presence, hear me: make request for me to Ephron the son of Sohar 9 to let me have the cave of Machpelah, which belongs to him and is in the end of his field,—to let me have it at its full price, to possess as a burying-place among you."

10 Ephron the Hittite, who was sitting among the Heth Kin, made his answer to Abraham, in the hearing of the Heth Kin, including all his fellow-citizens of the town as follows:

11 " No, Your Excellency. Hear me: I offer the field to you, and I offer the cave that is in it to you. Under the eyes of my people's Kin I offer it to you. Bury your dead."

12 Then Abraham bowed before the people of the country. 13 But to Ephron he spoke further, in the hearing of the people of the country:

" But you," he said, " I beg of you, hear me, if you will: I offer the price of the field. Accept it from me, and let me bury my dead there."

14 Then Ephron made his answer to Abraham:

15 " Hear me, Your Excellency," he said to him. " What is a piece of land worth two hundred and forty

ounces of silver between you and me? Only bury your dead!"

16 Then Abraham agreed to Ephron's terms, and weighed out to Ephron the money that he had mentioned in the hearing of the Heth Kin,—two hundred and forty ounces of silver, current among merchants. 17 So Ephron's field in Machpelah, which is in front of Mamre, —the field, and the cave in it, and all the trees in the field and in all the territory thereto appertaining,—passed 18 as a possession to Abraham, under the eyes of the Heth Kin, including all his fellow-citizens of the town. 19 Thereupon Abraham buried his wife Sarah in the cave in the field of Machpelah in front of Mamre, that is, Hebron, in Canaan.

20 Thus the field and the cave in it passed from the Heth Kin to Abraham, to be possessed as a burying-place.

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24. 1 When Abraham was old, very old, and Jehovah had blessed him in everything, 2 he said to his servant, —the steward of his house, who managed all that belonged to him,

"Put your hand, if you please, under my thigh, 3 and let me swear you by Jehovah, the God of heaven and earth, that you will get a wife for my son, not among the Canaanite women among whom I live, 4 but that you will go to my country and birthplace and get a wife for my son Isaac."

5 "Suppose," said the servant to him, "the woman refuses to come back with me to this country; shall I take your son all the way back to the country you emigrated from?"

6 "Take care," Abraham answered him, "not to take my son back there. 7 Jehovah, the God of heaven, who

took me from my father's home and from my native land, who spoke to me, and who swore to me,

'This land I will give to your offspring,'—

he will send his Messenger before you; and you will get a wife for my son there. 8 If, however, the woman refuses to come back with you, then you shall be free from this oath of yours. But you shall never take my son back there."

9 Then the servant put his hand under Abraham's thigh and swore to him in accordance with these terms.

10 So the servant took ten of his master's camels, and departed,—for all his master's possessions were under his management. He set out and came to Aram-Naharaim, to Nahor's town. 11 In the evening, at the time when the women came out to draw water, he made his camels kneel by the well of water outside the town.

12 "O Jehovah, God of my master Abraham," he said, "send me good fortune to-day, I pray thee, and do a kindness to my master Abraham. 13 Here I am standing by the fountain of water, while the daughters of the townspeople are coming out to draw water. 14 Let it turn out that the girl to whom I say,

"'Let down your pitcher, if you please, and allow me to drink from it,'

and who shall answer,

"'Drink, and I will water your camels too,'—

let her be the one thou dost designate for Isaac, thy servant; and by that I shall know that thou hast done a kindness to my master."

15 He had not finished speaking when there was Rebekah (she who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother), coming out with her pitcher on her shoulder. 16 The girl was very beautiful, an innocent maiden. She went down to the

fountain, filled her pitcher, and came up. 17 Then the servant ran to meet her and said,

"Give me just a little water, if you please, out of your pitcher."

18 "Drink, Sir," she said.

And she quickly let her pitcher down on her hand and gave him all that he would drink. 19 When she had finished giving him all that he would drink, she said,

"I will draw for your camels, too, till they have finished drinking."

20 And she quickly emptied her pitcher into the trough and ran to the well again to draw more. So she drew water for all his camels, 21 the man gazing at her, silent, to know whether Jehovah had prospered his journey or not.

22 As soon as the camels had finished drinking, the man took a gold ring weighing one third of an ounce and two bracelets for her wrists weighing six ounces, 23 and said,

"Whose daughter are you? tell me, if you please. And is there room in your father's house for us to spend the night?"

24 "I am the daughter of Bethuel, the son of Milcah and her husband Nahor," she answered him. 25 "There is plenty both of straw and fodder at our house," she continued to him, "and there is also room to spend the night."

26 Then the man bowed his head and worshipped Jehovah.

27 "Blessed be Jehovah, the God of my master Abraham," he said, "who has not given up his kindness and his truth toward my master,—for now Jehovah has led me on the road to the home of my master's kin."

28 The girl ran and told her mother's family. 29 Re-

bekah had a brother whose name was Laban; and he ran to the man outside at the fountain. 30 For as soon as he saw the ring and the bracelets on his sister's wrists, and heard his sister Rebekah's story,

"So and so the man said to me,"

he went to the man; and there he was, still standing by the camels at the fountain.

31 "Come in," he said, "you who are blessed by Jehovah. Why do you stand outside, when I have made ready the house, and a place for the camels?"

32 And when the man went into the house and ungirded the camels, he gave him straw and fodder for the camels and water to wash his feet and the feet of the men who were with him, 33 and put before him something to eat.

But he said, "I will not eat until I have told my business."

"Speak," said he.

34 "I am the servant of Abraham," he said. 35 "Jehovah has blessed my master much, and he has become great. He has given him sheep, goats, and cattle, silver and gold, male and female slaves, camels and donkeys. 36 Sarah, my master's wife, bore a son to my master, too, after she was old, to whom he has given all that belongs to him.

37 "And my master made me swear to this:

"'You shall not get for my son a wife among the Canaanite women in whose country I live; 38 but you shall go to my father's home and my own race, and get a wife for my son.'

39 "Then I said to my master,

"'Suppose the woman will not come back with me?'

40 "He answered me,

"'Jehovah, in whose presence I live my life, will send his Messenger with you and prosper your journey; and so you will get a wife for my son from my own race and my father's family.
41 But in one event you shall be free from this oath to me: namely, if you come to my race and they will not give her to you, then you shall be free from the oath to me."

42 "So when I came to the well to-day, I said,
"'O Jehovah, God of my master Abraham, if now thou art prospering my journey on which I am going,—43 here I am standing by the fountain of water,—let it turn out that the maiden who comes out to draw water, and to whom I say,
"'"Please give me a little water to drink out of your pitcher,"
44 and who shall answer me,
"'"You drink, and I will draw for your camels as well,"
that she shall be the woman whom thou dost designate for my master's son.'

45 "Before I had finished speaking to myself, there was Rebekah coming out with her pitcher on her shoulder; and she went to the fountain and drew water. Then I said to her,
"'Please give me some water.'
46 She quickly let her pitcher down from her, and said,
"'Drink, and I will water your camels too.'
I drank, and she watered the camels too.

47 "Then I asked her, 'Whose daughter are you?'
"'The daughter of Bethuel,' she answered, 'the son of Nahor and his wife Milcah.'
"Then I put the ring on her nose and the bracelets

on her wrists; [48] and I bowed my head and worshipped Jehovah, and blessed Jehovah the God of my master Abraham, who had led me in a straight road to get the daughter of my master's kinsman for his son.

[49] "And now, if you are going to do kindness and truth to my master, tell me; and if not, tell me,—and let me turn to the right or to the left."

[50] Then Laban made answer, together with Bethuel:
"The thing comes from Jehovah," they said. "We cannot answer you either yes or no. [51] Here Rebekah is, before you; take her and go, and let her become the wife of your master's son, as Jehovah has spoken."
[52] As soon as Abraham's servant heard these words he bowed down very low to Jehovah. [53] Then he brought out articles of silver and of gold, and dresses, and gave them to Rebekah; and to her brother and her mother also he gave costly presents. [54] They ate and drank, he and the men with him, and spent the night.

When they rose the next morning, he said,
"Dismiss me to my master."
[55] "Let the girl stay with us ten days or so," said her brother and her mother; "then she may go."
[56] "Do not delay me," he answered, "for Jehovah has prospered my journey. Dismiss me, and let me go to my master."
[57] "Let us call the girl," they replied, "and ask her to say."
[58] So they called Rebekah and said to her,
"Will you go with this man?"
"I will go," she answered.

[59] So they let their sister Rebekah go, and her nurse,

with Abraham's servant and his men. [60] They blessed Rebekah, and said to her,

"Our sister, may you become thousands and tens of thousands, and may your offspring gain dominion over those who hate them."

[61] Then Rebekah set out, with her maids, and they rode on the camels and went back with the man. So the servant took Rebekah and departed.

[62] Isaac was coming from the road to Beer-Lahai-Roi; for he was living in the South. [63] He had gone out to meditate in the field in the dusk of evening, when he raised his eyes, and there he saw camels coming. [64] Rebekah, too, raised her eyes and saw Isaac, and she alighted from the camel.

[65] "Who is yonder man that is coming in the field to meet us?" she said to the servant.

"It is my master," he answered.

Then she took her veil and covered herself. [66] When the servant had recounted to Isaac all the things he had done, [67] Isaac took her into his mother Sarah's tent. He married Rebekah, and she became his wife; and he loved her. So Isaac was comforted for his mother.

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25. [1] Abraham married another wife, whose name was Keturah. [2] She bore him Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah. [3] Jokshan became the father of Sheba and Dedan; and the sons of Dedan were Asshurim, Letushim, and Leummim. [4] The sons of Midian were Ephah, Epher, Enoch, Abida, and Eldaa. All these were sons of Keturah.

[5] Abraham gave all that he had to Isaac; [6] but to the sons of the concubines that Abraham had he gave gifts

and let them go, while he yet lived, away from his son Isaac eastward to the country of the East.

7 When the length of Abraham's life amounted to one hundred and seventy-five years, 8 breathing his last, he died, in a happy and ripe old age, and joined his people. 9 His sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Sohar the Hittite, which is in front of Mamre,—10 the field that Abraham bought from the Heth Kin. There Abraham was buried, and his wife Sarah.

11 After Abraham died, God continued to bless Isaac, his son. Isaac lived by Beer-Lahai-Roi.

NOTES TO SECTION 7

Text.—11.31, HARAN. The name of the town is not identical with the name of the man (v. 27, 28, 29, 31); in Hebrew the two words begin with different letters. 12.3, RACES OF THE "GROUND." The same word is used as that translated "ground" in the preceding sections (see Note on 2.5, 6); but it seems here and in 28.14 to have acquired the meaning of the universal residence of mankind, being thus almost equivalent to "world," which is used in the same phrase in 22.18. 13.12, TOWNS. The A. V. "city" is apt to give the modern reader a misleading idea of the size of many Biblical localities. The Hebrew word is used with no fixed standard of size implied. Certainly Sodom, all of whose citizens "even from the outskirts" (19.4) were able to gather before a single house, Soar, the Little (19.22), Nahor's town (24.11), where the women came out each day to draw water, and Shechem (Chapter 34), so easily

destroyed by Simeon and Levi, were not cities in the modern sense.

14.15, SUBORDINATES. The Hebrew word is that usually translated "servants" or "slaves"; but it here includes men who were co-commanders with Abraham, his allies Aner, Eshcol, and Mamre. The word by no means always implies slavery; *cf.* 20.8; 40.20, and other passages. 15.9, YOUNG PIGEON. The word may be less specific, and here possibly means young bird without indicating the species. 18.10, TIME OF CONCEPTION. I am not sure of this meaning. 20.16, "SEE, YOU HAVE IN IT AN ATONEMENT FOR ALL THAT CONCERNS YOU." SO AFTER ALL SHE WAS SET RIGHT. The translation and meaning of these two clauses are quite uncertain; another possible interpretation is to take the clause as a piece of bitter sarcasm with an allusion by Abimelech to the use of a veil by married women (*cf.* Rebekah's act, 24.65). It would then be rendered somewhat as follows: "Now let it get you a married woman's veil to wear before all who are with you, and before everybody; then you will be labeled." 21.30, 31, SEVEN EWE LAMBS . . . BEER-SHEBA [WELL-OF-THE-OATH]. The Hebrew word Sheba means both "seven" and "oath." 22.7, ONE FROM THE FLOCK. As the Hebrew has a noun of unity for the class of animals comprising sheep and goats, which I sometimes render by "flock" and sometimes by "sheep and goats," so it has a word for an individual of the flock, whether sheep or goat. This word I here render by "one from the flock," to be accurate.

Origin.—This section records the death of Abraham and the prosperity of Isaac thereafter (25.11). It was therefore composed after the death of Abraham, or else it was then added to. In 14.14 a certain city is called Dan: but from Joshua 19.47 and Judges 18.29 we learn that the name Dan was not given to it till after the Israelites crossed the Jordan under Joshua. Hence

either this account (Gen. chap. 14) was not composed until then, or the name Leshem or Laish of the original was then changed to Dan. But the materials of this section must have come from Abraham and Isaac; and there is no material in the section indicating a later origin than the time of Isaac. We may therefore ascribe the section to Abraham and Isaac.

Form.—It is a series of narratives, which contain a number of oracles or revelations by word. It traces the history of Terah's descendants through his grandson Lot, his son Nahor, and his son Abram, until the two lines of Abram and Nahor are united in the marriage of Isaac and Rebekah. The section is made up of twelve subsections, which have the appearance of more or less independent literary compositions, and which are not to be regarded in all cases as meant to be chronologically successive. The first eleven group themselves into four larger divisions; the last forms a sort of appendix.

Contents.—Without going into the minuter paragraph division, which will appear sufficiently from the text, these divisions may be summarized as follows. The first two subsections may be grouped together under the title, The Segregation of Abram (11.27—13.18).

1. The Migration to Canaan (11.27—12.9). The first step is the separation from Nahor, 11.27-32. After the death of Haran, one of Terah's three sons, Terah took his own son, Abram, his deceased son's son, Lot, and Abram's wife, Sarai, who was also Terah's daughter, and emigrated from Ur of the Chaldeans toward Canaan, leaving his other son, Nahor, and Milcah, his granddaughter through Haran and Nahor's wife. For Nahor had married a niece and Abram a sister. The account next takes us from Haran to Canaan, 12.1-9. The impulse back of Terah's migration from Ur to Haran was to go to Canaan, but he stopped at Haran, whither also Nahor came (29.4). But after the death of Terah, Abram and

Lot, with all that they had, proceeded to Canaan. In this Abram was obeying a revelation, received possibly before he left Ur, in which were three promises: to be given a country, to become a great nation, and to become a blessing to all the nations. Which country it was to be was designated by Jehovah's appearance to him near Shechem. There he built an altar, and another near Bethel as he journeyed on toward the district called the "South."

2. The Visit to Egypt and Return (12.10—13.18). We are told first of Sarai's rescue from Pharaoh. 12.10-20. A famine drove Abram to Egypt, where he and Sarai used falsehood to save him from being killed. In consequence she was taken for Pharaoh, but his attention being arrested by plagues, he discovered that she was Abram's wife, and thereupon restored her to her husband. Emphasis was thus put upon the sanctity of marriage. After the return from Egypt occurs the separation of Abram and Lot, 13.1-13. Abram was the head of a patriarchal family, owning many slaves and much live stock; and so was Lot. To avoid strife between their herders, Abram proposed a separation, giving Lot the choice of pasture-land; and Lot chose the fertile region about Sodom. Herein appears a radical difference between the two. Finally comes a renewal of the promise to Abram, 13.14-18. Lot being now excluded, Jehovah promises to Abram the whole country and an innumerable posterity. Abram builds a third altar, this time near Hebron.

In the group formed by the next four subsections (14.1—17.27), we learn how Abram becomes Abraham.

3. The Invasion of the Kings (chap. 14). Verses 14.1-12 explain the capture of Lot. Sodom and the neighboring towns, after having been brought under tribute to Kedorlaomer, King of Elam, rebelled. This called the allies from the East, and these defeated the

King of Sodom and his allies, and took away Lot as a prisoner of war. In 14.13-16 we are told how Abram rescued Lot. Gathering his own 318 warriors, and with three allies, he pursued and surprised the allies from the East near Damascus, and recaptured Lot and his possessions. On his return occurred the meeting between Abram and Melchizedek, 14.17-24. Melchizedek, the Priest-King of Salem, who worshipped God as El Elyon, or God Most High, came out and blessed him; and to this priest Abram paid tithes of the spoil. Then, after giving a due share to his allies, he restored all the rest to the original owners. Abram thus appears catholic, great as a warrior, and unique in magnanimity.

4. The New Covenant (chap. 15). Jehovah offered himself to Abram as a shield and a reward. In response to Abram's cry, Jehovah set aside his servant, Eliezer of Damascus, and promised him a child of his own for an heir, and an innumerable posterity. And he believed in Jehovah; and he reckoned it to him for uprightness, thought that his thus believing was right. For ratification of the covenant to give him the country, he was directed to sacrifice a heifer, a she-goat, a ram, a turtle-dove, and a young pigeon, dividing them and laying piece over against piece. Here is the old ratification of compact by death of victims. A deep sleep then fell upon Abram; and in a horror of great darkness, he received a revelation of the enslavement of his descendants in a foreign country for four hundred years, since the sin of the Amorites was not yet consummate. But in the "fourth generation" (does this mean in the fourth period of one hundred and twenty years, as the generation is reckoned in 6.3?), they were to return. Finally Abram saw a smoking furnace and a flaming torch pass between the pieces, in symbol of Jehovah's thus solemnly assenting to the compact.

5. Abram and Ishmael (chap. 16). Sarai, seeing her-

self barren, gave Abram her slave woman Hagar, an Egyptian, under an arrangement whereby her children were to be counted as Sarai's. Before the birth of her first child, Hagar ran away from her mistress; but by an angel of Jehovah, who gave her the promise of a son, she was sent back. Her son was born; and Abram, according to the instruction of the angel to the mother, called him Ishmael, which means God-Heareth.

6. The Institution of Circumcision (chap. 17). The change of Abram's name is first recounted, 17.1-8. Thirteen years after the birth of Ishmael, that is, when Abram was ninety-nine years old, Jehovah appeared to him as God Almighty, and renewed and amended the covenant with him, extending it to his posterity through all their generations, and changing his name from Abram (Exalted-Father) to Abraham (Father-of-a-Multitude). A new institution is then inaugurated by God, 17.9-14. The seal of the covenant is to be the circumcision of each male that by birth, or in any other way, becomes a member of Abraham's family. In the case of newborn children this was to be done on the eighth day. Here was a sort of sacrifice of human blood, and of such human blood as signifies the special consecration of the power of becoming a parent. Jehovah then completes his revelation by also changing Sarai's name, 17.15-21. From Sarai she becomes Sarah (Princess). Abraham is promised that he shall have a son by her, although she is now ninety years old; and her son, whose name is to be Isaac (Laughter), is to be the heir of the covenant instead of Ishmael. The subsection ends with an account of Abraham's obedience to the divine revelation, 17.23-27. Abraham, Ishmael, and all the males are circumcised. Thus the blood compact is ratified.

The next three subsections may be taken together as telling of Abraham and Isaac (18.1—22.19).

7. The Visit to Abraham and Destruction of Sodom (chaps. 18 and 19). We are first told how the promise of Isaac was renewed, 18.1-15. Jehovah appeared again to Abraham, this time as one of three men. They were entertained; Sarah laughed when she heard the promise of a son, and then denied having laughed. Verses 16-33 tell us of Abraham's intercession for Sodom. Having decided to make known to Abraham his purpose to destroy Sodom and Gomorrah, Jehovah let the other two go on to Sodom, heard the intercession of Abraham, and agreed not to destroy Sodom if he found even ten upright men there. In verses 19.1-11 the visit of the angels to Lot in Sodom is described. A strong picture is given of the hospitality and uprightness of Lot in contrast with the unspeakable corruption of the Sodomites. At the same time there is painful evidence of fault in Lot, especially in not protecting the purity of his daughters. Lot's rescue out of Sodom is then recounted, 19.12-29. He was unable to take with him anyone, except his two engaged but still unmarried daughters, even his wife perishing when almost rescued. Only Soar (Little), a small place, was spared at his intercession out of all the Plain or Circle around Sodom. The subsection ends by giving an account of the shameful origin of the Moabites and Amorites, 19.30-38, an account which belongs in this section as a part of the history of the descendants of Terah. Terah's son Haran had had a son Lot; and now this Lot has two sons by his own daughters. And these great-grandsons of Terah's become ancestors of two peoples that are to have most important relations with the descendants of Terah through Abraham.

8. Abraham at Gerar (chaps. 20 and 21). In chapter 20 we learn of Abraham's experience with Abimelech. As Abram and Sarai were saved from Pharaoh in spite of their weakness and falsehood, so Abra-

ham and Sarah were saved from Abimelech, a king of the "South," in spite of the same weakness and falsehood. Here Abimelech appears as himself also a worshipper of God. There follows (at how long an interval we are not told) the birth and circumcision of Isaac, 21.1-7. Then we have the account of Ishmael's being cast out, 21.8-21. Very significant is this expulsion of Abraham's son Ishmael with his slave mother, so that he should not inherit with Sarah's son Isaac. Hence arises another people descended from Terah, the Ishmaelites, who also are to have important relations with the chosen race of Isaac. The subsection ends with the compact, or treaty, instituted between Abimelech and Abraham, 21.22-34. It is important to note this treaty of peace for their descendants between Abraham and one of the race of the Philistines. Also noteworthy is the ratification of the oath by the sacrifice of *seven* ewe lambs, the Hebrew for seven and for oath being the same word.

9. The Sacrifice of Isaac, (22.1-19). Since Abraham believed that Isaac, who was not yet a father, would become ancestor of an innumerable multitude, he must have expected his bodily resurrection after he was slain and burned to ashes. Herein lay an essential difference: other nations offered human sacrifices to their gods, committing their victims thus to destruction; but Abraham, in proceeding to sacrifice to his God the potential father of the promised posterity, did not commit him to destruction, but to becoming sacred to God, in the sense that was signified by circumcision, but still more profoundly and wholly than circumcision could signify. In the requirement after all that a ram which God had provided should be substituted for Isaac, God rejected human sacrifices as not being acceptable to him, and indicated that he would yet provide for himself a sacrifice that would be acceptable. For the animal was, of course, but a symbol.

The next two subsections fall together as telling of The Union of the Lines of Abraham and Nahor (22.20—24.67).

10. The Death and Burial of Sarah (22.20—23.20). The subsection is prefaced by an account of the children of Nahor and Milcah, 22.20-24, which has little organic connection with what immediately follows and should perhaps be reckoned a separate division. It is, however, not inappropriate that just before the mother of Isaac dies, leaving him the sole hope of posterity for Abraham, the other line of descendants of Terah should be brought into view. Mention is made of the grandson of Terah, Bethuel, the father of Rebekah, through whom the two lines are presently to be joined. The rest of the subsection tells of Sarah's burial, 23.1-20. Abraham shows his abiding faith in the promises of the covenant by purchasing in the promised land a burial-place for Sarah, thus beginning a family burial-ground in what he believed would yet become his family's property.

11. The Marriage of Isaac and Rebekah (chap. 24). In this exquisitely beautiful story, shall we most admire the faith of Abraham, the piety and fidelity of Eliezer, who was to be displaced by Isaac as Abraham's heir, or the decision of the girl Rebekah? Certainly these characters shine as over against her brother Laban. And certainly one thing is clear, that Jehovah willed the union of these two lines of Terah in the marriage of Isaac and Rebekah. We have, moreover, at last a pure marriage of love between one man and one woman, a consecrated parenthood.

12. Abraham's Other Descendants and Death (25.1-11). This short subsection seems added as a sort of appendix to gather up omitted details and round out the story to completion. In the account of Keturah's sons, 25.1-6, it is not meant that Abraham took another wife after the death of Sarah; but, as is the custom in He-

brew narrative, there is at this place a recurrence to an earlier point of time, in order to record something that has been neglected hitherto while other lines of the narrative were proceeding to their end. Only Sarah had the status of wife in the higher sense of the term, nor was there ever any serious thought of making the children of this concubine the same in status as the children of a wife. Such a thought did arise in connection with Ishmael, because the original arrangement was that Hagar's children should be counted as Sarah's. But all the children of his concubines Abraham portioned and sent away from Isaac while he, Abraham, was still alive. In conclusion we have Abraham's death and burial, 25.7-11. His sons Isaac and Ishmael buried him in Machpelah with Sarah his wife.

Facts and Teachings.—Abraham was 75 years old when he came to Canaan, 86 at the birth of Ishmael, 99 at his circumcision, 100 at the birth of Isaac, 137 at the death of Sarah, and 175 at his own death. Isaac was therefore about 40, not more, at his marriage, and 75 at the death of Abraham. Sarah was ten years younger than Abraham; she was therefore 65 when she came to Canaan, 76 at the birth of Ishmael, 90 at the birth of Isaac, and 127 at her death. If we assume that the normal limit of life is now 80 and was then 120, and reduce the figures proportionally, then, proportionally, he was 50 and she was 43 when they came to Canaan, he was 57 and she 51 at the birth of Ishmael, he was 67 and she 60 at the birth of Isaac, she was 85 at her death, and he was 117 at his death. On the same scale, she was not much over 50 when she attracted Pharaoh and Abimelech. These comparative figures may enable us to get the perspective better.

From the narrative itself we learn much of the historical environment. There was a great kingdom in Egypt, a confederation of kingdoms in the Tigris-

Euphrates valley, and many petty kings and nomadic tribes between. The moral and religious corruption was general and profound. Human sacrifice, falsehood, and polygamy were practised, even by the righteous, without their being conscious of the sin in them. On the other hand, there were other worshipers of the true God besides Abraham; and to one of his priests, Melchisedek, even Abraham paid tithes.

Out of this general and profound corruption, Jehovah made selection of one family among his worshipers and segregated that family from other families, by marriage within itself, even marriage with sisters, by beginning to attach them to a country of their own, outside of which Abraham seems to have built no altar, and by covenant regulations.

These covenants or compacts were one covenant, all being merely modifications of the primitive covenant of friendship with Jehovah. In its Abrahamic form this covenant promised him out of his own loins a great nation in a specified country, but a nation which was to be a blessing to all the nations. The ratification of this, as of all more solemn compacts, we see to have been accomplished by sacrifice; even when there was an oath between men, it was upon slain victims. This practice would seem to have been an imitation of the way of Jehovah in the ratification of his covenants, all of which were blood-compacts.

The covenant of circumcision stands out prominent and unique in that it was a covenant in human blood, and involved the special consecration of the potentiality of parenthood. It thus glorified marriage. Even into polygamous corruption came this ideal of a holy marriage under a compact of Jehovah with the parents and their offspring after them.

This ideal was not a dream or suggestion of man, an evolution of an inherent and unaided tendency to

righteousness. There were revelations, real oracles from Jehovah, through dreams, through angels, and even through theophanies or visible manifestations of Jehovah himself. The new status into which he brought his covenant friends was certified to them by these self-evidencing revelations and by predictions verified and to be verified, as well as outwardly symbolized to them in prescribed rites and new names.

The great symbol was sacrifice. The victim was a substitute for the worshiper; and this idea of substitution got in the case of Isaac a firm grounding. At the same time, while the substitute victim was devoted to death, this death was not for destruction, but for utter consecration. Hence sacrificial death meant resurrection to a new life.

SECTION 8

25. [12] AND THESE ARE THE DESCENDANTS OF ISHMAEL, SON OF ABRAHAM,
WHOM HAGAR THE EGYPTIAN, SARAH'S MAID, BORE TO ABRAHAM

[13] These are the names of Ishmael's sons, their names passing over to their descendants:
Nebaioth, Ishmael's eldest;
Kedar, Adbeel, Mibsam, [14] Mishma, Dumah, and Massa;
[15] Hadar and Tema;
Jetur;
Naphish and Kedamah.
[16] These are the sons of Ishmael, and these their names by villages and encampments, there being twelve sheikhs over their clans.

[17] When the length of Ishmael's life amounted to one hundred and thirty-seven years, breathing his last, he died and joined his people.
[18] They made their home from Havilah as far as Shur, which is along the boundary of Egypt in the direction of Assyria.
"In the face of all his brothers" he settled down.

NOTES TO SECTION 8

Origin.—Since Ishmael was 137 years old at his death, he died when Isaac was 123, or 57 years before Isaac

died. The section contains nothing that might not have been collected by Isaac.

Form.—It is a bit of genealogy, and a bit of narrative.

Contents.—It enumerates the twelve sons of Ishmael, apparently making five groups of them, though for what reason we do not know. Then Ishmael's death is narrated, and the abode of his descendants located, the fulfilment of the promise made for him to his mother by the angel (16.12) being noted.

Its reason for being in Genesis at all is the close relation of the Ishmaelites to the chosen people.

SECTION 9

25. [19] AND THESE ARE THE DESCENDANTS OF ISAAC, SON OF ABRAHAM

Abraham became the father of Isaac. [20] Isaac was forty years old when he married Rebekah, the daughter of Bethuel the Aramean, of Paddan-Aram, and the sister of Laban the Aramean.

[21] Isaac entreated Jehovah in behalf of his wife, because she was barren. Jehovah granted his entreaty, and his wife Rebekah conceived. [22] But the children struggled with each other within her, and she said,

"If all is right, why am I thus?"

and she went to ask Jehovah. [23] Jehovah said to her,

"Two nations are in thy womb,
And two separate states shall come from thy body;
But state shall be stronger than state,
And the elder shall serve the younger."

[24] When her time was up, there in her womb were twins. [25] The first came out red, like a cloak covered with hair all over; and they named him Esau [Hairy]. [26] After that his brother came out with his hand clutching Esau's heel; and they named him Jacob ["Heeler"]. Isaac was sixty years old when they were born.

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[27] When the boys grew up, Esau became an expert hunter and an out-of-door man; but Jacob a man orderly

and domestic. [28] Isaac loved Esau, because he liked his game; but Rebekah loved Jacob.

[29] Once when Jacob prepared a stew, Esau came in from the open country, exhausted.

[30] "Let me cram down some of the red stuff, please, that red stuff," he said to Jacob; "for I am exhausted."

(From that came his name Edom [Red].)

[31] "First sell me your birthright," said Jacob.

[32] "Well," replied Esau, "I am just about to die; and what will a birthright be worth to me?"

[33] "First swear to me," Jacob said.

Then he swore to him; so he sold his birthright to Jacob. [34] Thereupon Jacob gave Esau some food and lentil-stew; and he ate and drank, and got up and went away.

Thus Esau treated his birthright with contempt.

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26. [1] There came a famine in the land, another than the former famine that was in the time of Abraham, and Isaac visited Abimelech, the King of the Philistines, in Gerar. [2] Thereupon Jehovah appeared to him and said,

"Do not go down into Egypt. Settle in the country that I tell you of; [3] live an alien in this country, and let me be with you and bless you; for to you and your offspring I will give all these countries, and will establish the oath I swore to your father Abraham. [4] I will also increase your offspring like the stars of the sky, and will give your offspring all these countries; and in your offspring all the nations of the world shall be blessed—[5] because Abraham obeyed me and observed what I told him,—my commandments, laws, and instructions."

[6] So Isaac settled in Gerar.

7 When the men of the place asked him about his wife,
he said,
"She is my sister,"
for he was afraid to say "my wife,"—"for fear the men
of the place may kill me on account of Rebekah, because
she is beautiful."
8 But it happened, when he had been there a long
time, that Abimelech, the King of the Philistines, looked
out of a window, and there he saw Isaac toying with his
wife Rebekah. 9 Then Abimelech summoned Isaac, and
said,
"Now surely she is your wife! How did you come
to say, 'She is my sister'?"
"Because," Isaac answered him, "I thought, 'What
if I die on her account?'"
10 "What is this you have done to us?" replied Abime-
lech. "Some citizen might well have been with your
wife, and you would have brought punishment on us for
an inconsiderate deed."
11 Then Abimelech commanded the whole people:
"He who touches this man or his wife shall *die*."

12 Isaac sowed in that country and harvested that year
a hundredfold, and Jehovah blessed him. 13 So the man
succeeded, and continued to succeed till he became a
very great man. 14 He had live stock, including sheep,
goats, and cattle, and many slaves. But the Philistines
were envious of him; 15 and all the wells that his father's
servants had dug in the time of his father Abraham the
Philistines had stopped up and filled with dust. 16 Now
Abimelech said to him,
"Leave us, for you are much more powerful than
we."
17 So Isaac left, and camped in the Wady of Gerar and
lived there. 18 He dug again the wells of water that
they had dug in the time of his father Abraham, and

called them by the same names as his father. [19] Isaac's servants dug also in the wady and found there a well of fresh water. [20] But the herders of Gerar quarreled with Isaac's herders, and said,

"The water is ours."

So he named the well Esek [Persecution], because they persecuted him. [21] They dug another well, and they quarreled about that one too; and he named it Sitnah [Hostility]. [22] Then he moved away, and dug another well. This one they did not quarrel about; so he named it Rehoboth [Room], and said,

"Now Jehovah has made room for us, and we shall be fruitful in the country."

[23] From there he went up to Beer-Sheba. [24] That night Jehovah appeared to him, and said,

"I am the God of your father Abraham. Do not be afraid, for I am with you and will bless you and increase your offspring for the sake of my servant Abraham."

[25] There he built an altar and called Jehovah by name in prayer. He tented there, and there Isaac's servants dug a well.

[26] Abimelech came to see him from Gerar, with his friend Ahuzzath and Phicol the general of his army; [27] and Isaac said to them,

"Why have you come to see me, when you hate me and have sent me away from you?"

[28] "We see plainly," they said, "that Jehovah has been with you; and so we say, Let there now be an oath between us,—between you and us,—and let us make a compact with you [29] that you will do us no harm, just as we have never assaulted you, have only done you good, and have let you go away safe and sound, now that you are blessed by Jehovah."

[30] So he entertained them, and they ate and drank.

31 They rose early in the morning and swore to each other. Then Isaac let them go, and they went away satisfied.

32 The same day Isaac's servants came in and told him about the well they had dug, and said to him,
"We have found water."
33 He named it Sheba [Oath]. From that circumstance the name of the town has been Beer-Sheba [Well-of-the-Oath], down to the present time.

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34 When Esau was forty years old he married Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. 35 These embittered the lives of Isaac and Rebekah.

27. 1 One day when Isaac was old and his eyes were too dim to see, he called his older son Esau and said to him,
"My son."
"Here I am," he answered.
2 "See," he replied, "now I am old; I do not know the day of my death. 3 Take your weapons now, will you not, your quiver and bow, and go out to the open country and get some game for me; 4 and make me some of the palatable dishes such as I love, and bring them to me and let me eat them, so that my very soul may bless you before I die."

5 Rebekah was listening when Isaac spoke to his son Esau. When Esau had gone out into the open country to get the game to bring in, 6 she said to her son Jacob,
"Look now; I heard your father speaking to your brother Esau, and saying,

7 "'Bring me some game and make me some
palatable dishes, and let me eat them and bless
you in the presence of Jehovah before I die.'
8 "Now, my son, obey me in what I am going to direct
you to do. 9 Go, please, to the flock and get me from
there two good kids, and let me make out of them for
your father some of the palatable dishes such as your
father loves. 10 Then you take them in to your father
and let him eat them, so that he may bless you before he
dies."
11 "But look," said Jacob to his mother Rebekah;
"my brother Esau is a hairy man, whereas I am smooth-
skinned. 12 Suppose my father feels me, and it seems
to him as if I were jeering at him, and I bring on my-
self a curse and not a blessing?"
13 "Let your curse fall on me, my son," his mother
said to him; "only obey me, and go and get them for
me."
14 So Jacob went and got them, and brought them to
his mother; and his mother made some of the palatable
dishes such as his father loved. 15 Then Rebekah got
her older son Esau's best clothes, which were with her
in the house, and put them on her younger son Jacob; 16
and on his hands and on the smooth part of his neck she
put the skins of the kids. 17 Then she handed her son
Jacob the palatable dishes and the food she had prepared.

18 He came in to his father and said,
"My father."
"Here I am," he replied. "Who are you, my son?"
19 "I am Esau, your elder," Jacob answered his father.
"I have done as you told me. Now come, if you please,
sit down and eat some of my game, so that your very
soul may bless me."
20 "How is it that you found it so quickly, my son?"
Isaac replied to his son.

"Because your God, Jehovah, sent it in front of me,"
he answered.
21 "Come up close to me, please," Isaac said to Jacob,
"and let me feel you, my son, and see whether you are
indeed my son Esau or not."
22 Jacob came up close to his father Isaac, and he felt
him.
"The voice is Jacob's voice," he said; "but the hands
are Esau's hands."
23 But he did not recognize him, because his hands
were hairy like his brother Esau's; and so he blessed
him.

24 He asked, "Are you truly my son Esau?"
"I am," he replied.
25 "Bring the food up close to me," he said, "and let
me eat some of my son's game, so that my very soul may
bless you."
He brought it up close to him, and he ate; and he
brought him wine, and he drank. 26 Then his father
Isaac said to him,
"Come up close, please, and kiss me, my son."
27 When he came up close and kissed him, he smelled
the odor of his clothes. Then he blessed him in these
words:

"See, the smell of my son
Is like the smell of a field that Jehovah hath
blessed.
28 May God give thee dew of the skies and fat
places of the earth,
An abundance also of new grain and new
wine.
29 May peoples serve thee,
And states bow down to thee.
Be the sovereign of thy kinsmen,

And may thy mother's sons bow down to
thee.
Cursed be he that curseth thee,
And blessed be he that blesseth thee."

30 Hardly had Isaac finished blessing Jacob or had
Jacob quite gone out from his father Isaac's presence,
when his brother Esau came in from his hunting. 31
Then he also prepared some palatable dishes and brought
them in to his father. He said to his father,

"Let my father come and eat some of his son's game,
so that your very soul may bless me."

32 "Who are you?" his father Isaac said to him.

"I am your son," he answered; "your elder, Esau."

33 Isaac trembled and was violently agitated.

"But who then was the one who got some game and
brought it in to me?" he said; "and I ate of it all before
you came in, and blessed him! Yes, and he will be
blessed!"

34 As soon as Esau heard his father's words, he uttered
an intensely loud and bitter cry, and said to his father:

"Bless me, me too, my father."

35 But he said, "Your brother has come by deceit
and taken your blessing."

36 "Is it not true," he said, "that his name is Jacob?
Now he has overreached me these two times: he took my
birthright and now, see, he has taken my blessing."

"Have you not," he went on, "kept any blessing for
me?"

37 But Isaac made answer to Esau as follows:

"Well, I have made him 'your sovereign,' and all his
kinsmen I have given him for 'servants,' and with 'new
grain and new wine' I have supplied him. What then
can I do for you, my son?"

38 "Have you just one blessing, my father?" Esau
replied to his father. "Bless me, me too, my father!"

And Esau began to weep aloud. 39 His father Isaac
made answer to him as follows:
"Behold, fat places of the earth shall be thy dwelling-
place,
And dew of the skies above;
40 But by thy sword thou shalt live,
And thy brother thou shalt serve;
Yet it shall come about, when thou dost throw
off restraint,
That thou shalt break his yoke off thy neck."

41 Esau hated Jacob on account of the blessing that his father gave him; and he said to himself,
"The days of mourning for my father are approaching, and then I will kill my brother Jacob."
42 But when her elder son Esau's words were told to Rebekah, she sent and summoned her younger son Jacob and said to him,
"See, your brother Esau is consoling himself about you by the thought of killing you. 43 Now, my son, listen to me: flee at once to my brother Laban at Haran, 44 and stay with him awhile, till your brother's rage is appeased;—45 till your brother's anger is so far diverted from you that he forgets what you have done to him, and I send and get you from there. For why should I be bereaved of you both in one day?"
46 Then Rebekah said to Isaac,
"My life is made miserable by the presence of the Hittite women; if Jacob is to marry one of the Hittite women like these, one of the women of the country, what is life worth to me?"
28. 1 Then Isaac summoned Jacob, and blessing him, gave him this command:
"You shall not marry any of the Canaanite women.
2 Set out and go to Paddan-Aram, to the home of your mother's father Bethuel, and there marry one of the

daughters of your mother's brother Laban. 3 May El
Shaddai bless you, make you fruitful and multiply you,
and let you become a confederation of peoples. 4 May
he give to you the blessing of Abraham, and to your
offspring with you as well, so that you may come to
possess the country where you have lived as an alien,
which God gave Abraham."

5 So it was that Isaac sent Jacob away, and that he
went to Paddan-Aram, to Laban, the son of Bethuel the
Aramean, and the brother of Jacob and Esau's mother
Rebekah.

6 When Esau saw how Isaac blessed Jacob and sent
him to Paddan-Aram to marry there, and how while
blessing him he gave him this command:

"You shall not marry a Canaanite woman,"

7 and how Jacob had obeyed his father and mother and
had gone to Paddan-Aram,—8 when Esau saw how ob-
jectionable to his father Isaac the Canaanite women were,
9 then he went to Ishmael, and married, in addition to the
wives he had, a sister of Nebaioth, Mahalath, a daughter
of Abraham's son Ishmael.

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10 Jacob left Beer-Sheba and was going toward Haran,
11 when he arrived at a certain place and spent the
night there, because the sun had gone down. He took
some of the stones of the place and made them his pil-
low, and lay down in that place. 12 He dreamed, and
there was a stairway resting on the earth with its top
reaching to the heavens, and there, too, were the Mes-
sengers of God going up and down on it. 13 There also
was Jehovah standing above it, and saying,

"I am Jehovah, God of your father Abraham, and
God of Isaac. The land on which you are lying I will

give to you and your offspring. 14 Your offspring shall be like the dust of the earth; they shall rapidly increase to the west and east and north and south. In you shall all the races of the 'ground' be blessed, and in your offspring. 15 I am with you indeed, and I will guard you everywhere you go, and will bring you back to this ground; for I will not abandon you till I have done what I have told you."

16 Jacob awoke from his sleep and said,
"Surely Jehovah is in this place, and I knew it not!"
17 and he was afraid and said, "How awful is this place! This is nothing else but the house of God! this is the gate of heaven!"
18 He rose early in the morning, took the stone that he had put as his pillow, and set it up as a monument, pouring oil upon the top of it. 19 He named that place Bethel [House-of-God], although the town's name at first was Luz. 20 Jacob also made this vow:
"If God will be with me and guard me on this journey I am going, and will give me food to eat and clothes to wear, 21 and I return safe and sound to my father's home, then Jehovah shall be God to me, 22 this stone that I have set up as a monument shall be the house of God, and all that thou shalt give me I will tithe for thee."

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29. 1 Then Jacob resumed his tramp, and came to the country of the Easterners. 2 There in the open country he saw a well, and there beside it were three droves of sheep and goats lying down; for at that well they used to water the droves, and, the stone on the mouth of the well being large, 3 all the droves would be gathered there, and then they would roll the stone off the mouth of the

well, water the sheep and goats, and put the stone back in its place on the mouth of the well.

4 Jacob said to them, "My friends, where are you from?"

"We are from Haran," they answered.

5 "Do you know Laban," he said to them, "the son of Nahor?"

"Yes," they said.

6 "Is he well?" he inquired of them.

"Yes," they answered, "and there comes his daughter Rachel with the flock."

7 "But look now," he said; "much of the day is still left. It is not yet time for the stock to be gathered in! Water the sheep and goats, and let them go and graze."

8 "We cannot," they said, "till all the droves are gathered, and they roll the stone off the mouth of the well. Then we will water the sheep and goats."

9 He was still talking with them when Rachel came with the flock that belonged to her father, for she was shepherdess. 10 No sooner had Jacob seen Rachel, the daughter of his mother's brother Laban, and his uncle Laban's flock, than he went up, rolled the stone off the mouth of the well, and watered his uncle Laban's flock. 11 Thereupon he kissed Rachel and began to weep aloud. 12 Then he told her that he was her father's kinsman, and the son of Rebekah. She ran and told her father. 13 As soon as Laban heard the news about his sister's son Jacob, he ran to meet him, embraced and kissed him, and took him into his house; and he told Laban all about his circumstances.

14 "At any rate you are my own flesh and blood," Laban said to him; and he stayed with him for a month's time.

15 Then Laban said to Jacob, "Because you are my
kinsman, shall you serve me for nothing? Tell me what
your wages shall be."
16 Laban had two daughters, the elder named Leah,
the younger Rachel. 17 Leah's eyes were soft; but
Rachel was beautiful both in form and feature. 18 Jacob
loved Rachel; so he said,
"I will serve you seven years for your younger
daughter Rachel."
19 "I had better give her to you," answered Laban,
"than to any other man; stay with me."

20 So Jacob served for Rachel seven years; although
they seemed to him like a few days, in his love for her.
21 Then he said to Laban,
"Let me have my wife, for the time is up; let me live
with her."
22 Laban brought together all the men of the place and
entertained them. 23 But in the evening he got his
daughter Leah and took her home to Jacob's; and he
was with her. 24 Now to his daughter Leah, Laban gave
his maidservant Zilpah as her maid.
25 So in the morning, there was Leah.
"What is this you have done to me?" he said to
Laban. "Did I not do you service for Rachel? Why
have you cheated me?"
26 "It is not the custom in our locality," Laban an-
swered, "to marry the younger before the elder. 27 Go
through with this one's 'wedding-week,' and the other
one also shall be given you for the service you shall do
me for seven more years."
28 Jacob did so, and went through with that one's
'wedding-week'; then he gave him his daughter Rachel
in marriage. 29 As maid to his daughter Rachel Laban
gave his maidservant Bilhah. 30 Jacob lived with Rachel

more and loved her more than he did Leah; and he did him service for seven more years.

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31 When Jehovah saw that Leah was hated, he caused her to become a mother, while Rachel was barren. 32 So Leah conceived, and bore a son, whom she named Reuben [See-a-Son]; for she said,

"Now that Jehovah has looked on my trouble, surely my husband will love me."

33 Again she conceived and bore a son, and said,

"Because Jehovah has heard that I am hated, he has given me this one too,"

and she named him Simeon [Hearing].

34 Again she conceived and bore a son, and said,

"This time, now, my husband will join himself to me, for I have borne him three sons";

and from that he was named Levi [Joining].

35 Again she conceived and bore a son and said,

"This time I praise Jehovah";

and from that she named him Judah [Praise]. Then she stopped having children.

30. 1 When Rachel saw that she bore Jacob no children, she was jealous of her sister, and said to Jacob,

"Let me have children, or else I shall die."

2 Jacob was irritated with Rachel, and he said,

"Am I in the place of God, who is withholding babes from you?"

3 Then she said, "There is my slave woman Bilhah. Live with her, and let her bear children to sit on my knees, and let me too have some children by her."

4 So she married her maid Bilhah to him, and Jacob lived with her. 5 Bilhah conceived and bore Jacob a son. 6 Then Rachel said,

"God has judged my case, has granted my prayers,
and has given me a son," and from that she named him
Dan [Judge].
7 Again Rachel's maid Bilhah conceived and bore
Jacob a son. 8 Then Rachel said,
"Incomparable have been my wrestlings with my sis-
ter, and now I have conquered!" and she named him
Naphtali [Wrestling].

9 When Leah saw that she had stopped having chil-
dren, she took her maid Zilpah and married her to Jacob.
10 Leah's maid Zilpah bore Jacob a son. 11 Then Leah
said,
"Fortunate!"
and named him Gad [Fortune]. 12 Leah's maid Zilpah
bore Jacob another son. 13 Then Leah said,
"Happiness is mine, for women of the future will call
me happy!"
and named him Asher [Happy].

14 In the time of wheat harvest Reuben went and
found some mandrakes in the open country and brought
them to his mother Leah. Rachel said to Leah,
"Give me some of your son's mandrakes, will you
not?"
15 "Is your taking my husband a little thing?" she
replied to her; "and will you also take my son's man-
drakes?"
"In that case," said Rachel, "he shall be with you to-
night in payment for your son's mandrakes."
16 So when Jacob came in from the field in the evening,
Leah went out to meet him, and said,
"You shall be with me, for I have hired you with
my son's mandrakes."
And that night he was with Leah. 17 God granted

Leah's prayers, and she conceived and bore Jacob a fifth son. 18 Then Leah said,

"God has paid my hire, because I gave my maid to my husband,"

and she named him Issachar [Hire].

19 Leah conceived again, and bore Jacob a sixth son. 20 Then Leah said,

"God has dowered me with a good dowry; this time my husband will dwell with me, for I have borne him six sons,"

and she named him Zebulun [Dwelling].

21 After that she bore a daughter, and named her Dinah.

22 God remembered Rachel also, and granted her prayers and caused her to become a mother. 23 So she conceived and bore a son, and said,

"God has removed my disgrace";

24 and she named him Joseph [He-Addeth], and said,

"Jehovah will add for me another son."

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25 At the time when Rachel bore Joseph, Jacob said to Laban,

"Dismiss me, and let me go to my own place and country. 26 Let me have my wives and children that I have served you for, and let me go; for you know what service I have done you."

27 But Laban answered him,

"If now I have your favor,—I divine that Jehovah has blessed me on your account. 28 Fix your own wages," he went on, "and I will pay them."

29 "You know," he replied to him, "how I have served you, and how your stock has done with me. 30 Little did you have before I came, and it has rapidly increased

into a multitude; Jehovah has blessed you for my sake. But now when shall I too provide for my own family?"

31 "What shall I give you?" he said.

"You shall not give me anything at all," Jacob answered. "If you will do this for me, I will graze your flock again and keep it:

32 "I will go through your whole flock to-day, removing from it every one that is speckled or dappled, including every black one among the sheep and any dappled or speckled ones among the goats; and these shall be my hire. 33 My uprightness in me will assert itself to your face, in the future when you come to see about my hire; for everything that is not speckled or dappled among the goats, or black among the sheep, is stolen if it is found with me."

34 "Well," said Laban, "let it be as you say."

35 But that very day he [Laban] picked out the he-goats that were striped or speckled, all the goats that were speckled or dappled, all that had any white on them, and all the black ones among the sheep; and gave them to the care of his sons. 36 Then he put three days' journey between himself and Jacob; so Jacob grazed the rest of the flock.

37 But Jacob got some rods of fresh poplar, almond, and plane-tree, and made white streaks in them, exposing the white on the rods. 38 The rods that he had peeled he put in the gutters of the watering-troughs, where the flock came to drink, opposite the flock; for they used to conceive when they came to drink. 39 So when the flock conceived in front of the rods, they bore young that were striped, speckled, or dappled.

40 Further, Jacob separated the breeders, and put them before the flock, toward the striped and any black ones in Laban's flock; whereas his own droves he put by themselves and did not put them by Laban's flock.

41 Furthermore, whenever the strong ones of the flock
were conceiving, then Jacob would put the rods before
the eyes of the flock in the gutters, so that they might
conceive among the rods; 42 but when the flock was ex-
hausted, he would not set them up. So the enfeebled
became Laban's, and the strong Jacob's.
43 Thus the man thrived wonderfully, and came to have
a great many sheep and goats, female and male slaves,
camels, and donkeys.

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31. 1 At that time he heard Laban's sons saying,
"Jacob has taken all that belonged to our father.
All this wealth he has made out of what belonged to our
father";
2 and Jacob saw that indeed Laban was not so well-dis-
posed toward him as formerly. 3 Then it was that
Jehovah said to Jacob,
"Return to the country of your fathers and to your
birthplace, and let me be with you."

4 Then he sent and summoned Rachel and Leah to his
flock in the field, 5 and said to them,
"I have been noticing that your father is not so well-
disposed toward me as formerly, although my father's
God has been with me, 6 and although I have served
him, as you know, with all my might. 7 But your
father has been playing with me. He has changed my
wages ten times. Yet God has never permitted him to
do me any harm. 8 For whenever he said,
'Your wages shall be the speckled ones,'
then all the flock would bear speckled ones; and when-
ever he said,
'Your wages shall be the striped ones,'
then all the flock would bear striped ones. 9 Thus God
has taken away your father's stock and given it to me.

10 Indeed, at the time when the flock were conceiving,
I looked up, in a dream, and there I saw the he-goats
that were gendering all striped, speckled, or piebald. 11
God's Messenger, too, said to me in the dream,
'Jacob.'
'Here I am,' I answered.
12 'Look up now,' he said, 'and notice that all the
he-goats that are gendering are striped, speckled, or pie-
bald; for I have seen all that Laban has done to you.
13 I am the God at Bethel, where you dedicated the monu-
ment, and where you made a vow to me. Now, up and
leave this country, and go back to your native land.'"

14 Rachel, together with Leah, made their answer as
follows:
"Have we any longer a share or a portion in our
father's home? 15 Are we not regarded by him as
strangers? for he sold us, and the price for us, too, he
has taken and spent. 16 Indeed, all the riches that God
has taken away from our father belong to us and our
children. So do now whatever God has told you."

17 So Jacob set to work, helping up his children and
wives upon the camels, 18 and taking off all his stock and
all property he had acquired,—his gains that he had ac-
quired in Paddan-Aram,—in order to go to his father
Isaac in Canaan. 19 Laban had gone to shear his flock.
Meanwhile Rachel stole the teraphim that belonged to
her father; 20 and Jacob gave Laban the Aramean the
slip, not telling him that he was going to flee. 21 He fled
with all that he had; he set out, crossed the river, and
started in the direction of Mount Gilead.

22 On the third day the news came to Laban the
Aramean that Jacob had fled. 23 Taking his kinsman
with him, he pursued him, a seven days' journey, until he

came up with him at Mount Gilead. [24] But that night God visited Laban the Aramean in a dream, and said to him,

"Take care to say nothing but good to Jacob."

[25] When Laban came up with Jacob, Jacob had put up his tents on the mountain. Laban put his up also, with his kinsman, on Mount Gilead. [26] Then he said to Jacob,

"What have you done, thus to give me the slip, and carry off my daughters like prisoners of war? [27] Why did you conceal your flight and so give me the slip, and not tell me and let me dismiss you with merriment and songs, with drum and harp? [28] You did not allow me even to kiss my children and my daughters. Now you have played the fool. [29] It is in my power to harm you; but your father's God told me this, last night:

'Take care to say nothing but good to Jacob.'

[30] But now that you have bolted because you were pining away for your father's home, why did you steal my gods?"

[31] "Because I was afraid," was Jacob's answer to Laban; "for I thought, What if he takes his daughters away from me by force? [32] Whoever you find your gods with shall not live. Before our kinsmen, pick out what of yours is with me, and take it."

But Jacob did not know that Rachel had stolen them.

[33] So Laban went into Jacob's tent, into Leah's tent, and into the tent of the two slave-women, but failed to find them. From Leah's tent he went into Rachel's tent. [34] Rachel had taken the teraphim and put them in the camel's howdah, and was sitting on them. Laban felt all about the tent and failed to find them; [35] and she said to her father,

"Do not be provoked, Sir, that I cannot rise in your presence, because I have my woman's trouble upon me."

So he failed to find the teraphim in his search.

36 Then Jacob was provoked and began to quarrel with
Laban. This was the protest that he made to Laban:
"What is my wrong to you, or even my failure of
duty, that you should so hotly have pursued me? 37
Now that you have felt my goods all over, what goods
of your household have you found? Set them out before
your kinsmen and mine, and let them decide between us.
38 These twenty years that I have been with you, your
ewes and your she-goats have never miscarried, and I
have never eaten the rams of your flock. 39 Those that
were torn by wild beasts I never charged to you, but
bore the loss myself. Whether stolen by day or by
night, you used to exact them from me. 40 I have had
the drought eating me up by day and the frost by night,
while sleep fled from my eyes. 41 I served my twenty
years in your household,—fourteen years for your two
daughters, and six years for your sheep and goats, and
ten times you changed my wages. 42 Had not my
father's God, the God of Abraham and the Dread of
Isaac, been with me, you would certainly now have dis-
missed me with empty hands. God has seen my trouble
and my toil, and he rebuked you last night."

43 Laban's reply to Jacob was:
"These daughters are my daughters, these children my
children, and this flock my flock; and all that you see is
mine. Yet what can I do to-day for my daughters, for
them or for their children that they have borne? 44 Now
come, let us make a compact, you and me, and let us have
a witness between us."

45 So Jacob got a stone and erected it as a monument;
46 and he said to his kinsmen,
"Gather some stones,"

whereupon they got stones and made a cairn. There beside the cairn they ate. 47 Laban called it Jegar-Sahadutha [Witness-Cairn, in Aramaic], but Jacob called it Galead [Witness-Cairn, in Hebrew].

48 "This cairn," Laban said, "is a witness between you and me to-day."

From that came its name Galead, 49 and also Mispah [Watchpost], because he said,

"May Jehovah watch between you and me when we are hidden from each other. 50 If you ill-treat my daughters, or marry additional wives to my daughters, no man will be with us, but God, look you, will be witness between you and me."

51 "Here is this cairn," Laban went on to Jacob, "and here is this monument that I have erected between you and me. 52 This cairn is a witness, and this monument is a witness that I will not pass this cairn to you, nor will you pass this cairn to me, or this monument, for harm. 53 May Abraham's God and Nahor's God,—the God of their father,—judge between us."

Jacob swore also, by the Dread of his father Isaac.

54 Jacob made a sacrifice on the mountain, and invited his kinsmen to eat. So they ate and put up for the night on the mountain. 55 Laban rose early in the morning, kissed his children and his daughters, and blessed them; and then departed, returning to his country.

32. 1 Jacob went on his way, and the Messengers of God met him. 2 As soon as he saw them, Jacob said,

"This is God's camp";

and from that he named the place Mahanaim [Two-Camps].

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3 Jacob sent messengers before him to his brother

Esau in Seir, the territory of Edom. 4 These he instructed as follows:

"Say this to His Excellency, Esau:

'This is what your servant Jacob says:

I have been away from home and with Laban, and have stayed until now. 5 I have come to possess oxen, donkeys, sheep and goats, and male and female slaves; and I have sent to tell Your Excellency, so that I may enjoy your favor.'"

6 The messengers returned to Jacob and said,

"We went to Esau, your brother; and furthermore, he is on his way to meet you, and four hundred men with him."

7 Jacob was very much frightened, and in great distress. He divided the persons who were with him, and the sheep, goats, cattle, and camels, into two camps.

8 "If Esau comes to one camp," he said, "and attacks it, the remaining camp will have a chance to escape."

9 Jacob said also, "O God of my father Abraham and God of my father Isaac, thou Jehovah who didst say to me,

'Return to your country and to your birthplace, and let me do you good,'

10 I am too little for all the kindnesses and the truth that thou hast shown to thy servant. For with my staff I passed over this Jordan, and now I have become two camps. 11 Now rescue me, I beg thee, from the power of Esau, my brother; for I am afraid of him, for fear he will come and strike down mother and children. 12 And thou didst say,

'I will do you good, much good, and will make your offspring like the sand of the sea that cannot be counted.'"

13 He spent the night there that night, and got out of
what came to hand a present for Esau his brother: 14
two hundred she-goats, twenty he-goats, two hundred
ewes, twenty rams, 15 thirty milch camels with their colts,
forty heifers, ten bulls, twenty she-donkeys, and ten
donkeys. 16 These he handed over to his servants, each
drove by itself, and told his servants,

"Cross over ahead of me, and leave an interval be-
tween each two droves."

17 To the first he gave this command: "When my
brother Esau meets you and asks you,

'Whose are you? and where are you going? and
to whom do these animals before you belong?'

18 you are to say, 'Your servant Jacob sends this
present to His Excellency Esau, and here is he
himself also behind us.'"

19 He gave the same command to the second, the third,
and the following droves, telling them, "So you are to
speak to Esau, when you find him; 20 and you are to add,

'Here is your servant Jacob behind us.'"

For he thought, "I will placate him by the present that
goes before me, and after that I will see him in person.
Perhaps he will pardon me."

21 So the present crossed over ahead of him, while he
put up for the night that night in the camp.

22 In the night he got up, took his two wives, his two
maids, and his eleven children and crossed the ford of
Jabbok. 23 He took them and had them cross over the
wady, and had all that belonged to him to cross over
also. 24 But he himself was left behind alone. Then
a man wrestled with him till the break of day. 25 When
he saw that he was not overcoming him, he touched the
joint of Jacob's thigh, and the joint of Jacob's thigh was
strained as he wrestled with him.

26 "Let me go," he said, "for the day is breaking."

"I will not let you go," answered he, "until you have blessed me."

27 "What is your name?" he asked him.

"Jacob," he answered.

28 "No longer Jacob," he replied, "shall be your name, but Israel [He-Battles-with-God]; for you have battled with God and with men, and have overcome."

29 Then Jacob made this request:

"Tell me your name, I beg you."

"Why do you ask for my name?" he replied.

Thus he blessed him there. 30 Jacob named the place Peniel [Face-of-God]; "for I have seen God face to face, and my life is rescued."

31 The sun rose over him just as he crossed at Penuel, limping on his thigh.

32 For this reason the Israelite Kin, down to the present day, never eat the muscle of the hip that is over the thigh-joint, because He touched the joint of Jacob's thigh upon the muscle of the hip.

33. 1 When Jacob looked up, there he saw Esau coming, and four hundred men with him. He divided the children among Leah, Rachel, and the two maids. 2 The maids and their children he put first, next Leah and her children, and next Rachel and Joseph; 3 and passing them went himself in front. Then he bowed very low seven times, till he came up to his brother. 4 But Esau ran to meet him and embraced him, throwing his arms about his neck, and kissing him; and they wept.

5 When he looked up and saw the women and children, he said,

"Who are these that you have?"

"The children that God has graciously given your servant," he answered.

6 Then the maids came up, together with their children,

and bowed. 7 Leah, too, came up, and her children, and bowed. After them came up Joseph and Rachel, and they bowed.

8 "What is all this camp of yours for that I met?" he said.

"To obtain Your Excellency's favor," he answered.

9 "I have an abundance," Esau replied; "keep what is yours yourself, my brother."

10 "No, I beg you," said Jacob; "if indeed I have obtained your favor, you will accept my present; for I have been admitted to your presence, as one is admitted to the presence of God, and you have received me graciously. 11 Accept my blessing, I beg you, which has been brought you; for God has been kind to me, and I have enough and to spare."

He insisted, and so he accepted it.

12 Then he said, "Let us travel on, and let me go in front of you."

13 "You know, Your Excellency," he replied to him, "that the children are tender, and the sheep, the goats, and the cattle with me are bearing their young, so that if they should overdrive them a single day the sheep and goats would all die. 14 You, Your Excellency, go on ahead of your servant, while I lead them along easily, as suits the pace of the stock that is before me and the pace of the children, until I come up to you, Your Excellency, in Seir."

15 "But let me, will you not," said Esau, "station with you some of the people that are with me?"

"Why?" he replied. "Let me have your favor, Your Excellency."

16 So Esau went back that day on his way to Seir.

17 But Jacob traveled to Succoth, and there built a house for himself, and made sheds of boughs for his

stock. From that the place was named Succoth [Sheds-of-Boughs].

18 Thus Jacob came safe and sound to the town of Shechem which is in Canaan, when he came from Paddan-Aram. He encamped before the town. 19 The part of the open country where he put up his tents he bought from the Kin of Hamor, the father of Shechem, for a hundred " kesitahs." 20 There he erected an altar, and called it El-Elohe-Israel [The-God-of-Israel-is-God].

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34. 1 Dinah, Leah's daughter whom she bore to Jacob, had gone out to visit among the young women of the country, 2 when Shechem the son of Hamor the Hivvite, the sheikh of the country, saw her. He took her, was with her, and dishonored her. 3 He lost his heart to Dinah, Jacob's daughter; he loved the girl, and made love to her. 4 Then he spoke to his father Hamor, and said,

" Get me this young girl for a wife."

5 When Jacob heard that he had ruined his daughter Dinah, his sons being in the open country with the stock, he kept silent till they came in. 6 Meanwhile Shechem's father Hamor had come out to see Jacob and talk with him. 7 But as soon as they heard of it Jacob's sons came in from the open country. The men were distressed and extremely angry, because he had done such wicked folly in Israel as to defile Jacob's daughter,—a thing never to be done.

8 But Hamor talked with them, and said,

" My son Shechem has lost his heart to your daughter; I beg that you will give her to him for wife. 9 Will

you not intermarry with us, giving us your daughters, and taking ours for yourselves? [10] Live with us,—the country is before you,—live and trade in it, and become land-holders in it."

[11] Shechem, too, said to her father and her brothers,

"Only let me have your favor, and whatever you tell me I will do. [12] Name no matter how large a price and bridal present and I will give whatever you say; only give me the girl for wife."

[13] But the sons of Jacob answered Shechem and his father Hamor deceitfully, because he had ruined their sister Dinah. They spoke to them as follows:

[14] "This is a thing that we are unable to do,—to give our sister to a man who is uncircumcised; for that would be to us a disgrace. [15] Only on this condition will we give you our consent: namely, if you will become like us, and have every male circumcised. [16] In that event we will give you our daughters and take yours ourselves, and live with you; and we shall become one people. [17] But unless you agree to be circumcised, we will take our daughter and go."

[18] Their proposal pleased Hamor and Hamor's son Shechem. [19] So the young man did not delay to do the thing, for he was in love with Jacob's daughter, and he was himself the most honorable of his father's family. [20] So Hamor came, with his son Shechem, to the gateway of their town, and spoke to the men of their town as follows:

[21] "Since these men are at peace with us, let them live in the country and trade in it; for, see, the country is broad in all directions before them. Let us marry their daughters and give them our daughters. [22] The men will give us their consent to live with us only on this condition: namely, that we shall have every male circumcised as they are circumcised. [23] Will not their live

stock and property, and all their beasts, be ours, if only
we consent to them and let them live with us?"
24 All the citizens of his town agreed with Hamor and
his son Shechem, and all the males were circumcised,—
all the citizens of his town.

25 Then on the third day, when they were sore, two
of the sons of Jacob, Simeon and Levi, Dinah's brothers,
took each his sword, entered the confiding town, and
killed every male. 26 Hamor and his son Shechem they
put to the sword; and they took Dinah out of Shechem's
house, and departed. 27 The sons of Jacob came in over
the dead and sacked the town, because they had ruined
their sister. 28 They took their sheep, goats, cattle, and
donkeys,—both what was in the town and what was in
the open country; 29 and they seized all their wealth, and
all their children and their wives, and even all that was
in the houses, taking it for plunder.

30 But Jacob said to Simeon and Levi,
"You have ruined me. You have made me infamous
with the inhabitants of the land, the Canaanites and Periz-
zites. Since my numbers are few, they will gather
against me and attack me, and I shall be destroyed, I
and my family."
31 "Should he treat our sister like a prostitute?" they
answered.

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35. 1 Then God said to Jacob,
"Set out and go up to Bethel, and settle there; and
make there an altar to the God who appeared to you
when you were running away from Esau."
2 Then Jacob said to his family and to all who were
with him,
"Discard the foreign gods that are among you, and

purify yourselves and change your clothing; [3] and let us set out and go up to Bethel. There let me make an altar to the God who answered me in the time of my distress, and who was with me on the journey that I took."

[4] So they gave Jacob all the foreign gods that were in their possession and the rings in their ears; and Jacob hid them under the terebinth-tree that was beside Shechem.

[5] While they traveled, a panic possessed the towns that were around them, and they did not pursue the sons of Jacob. [6] So Jacob reached Luz (which is in Canaan; it is the same as Bethel), together with all the people that were with him. [7] There Jacob built an altar, and called the place El-Bethel, or God-of-Bethel, because there God was revealed to him when he was running away from his brother.

[8] Deborah, Rebekah's nurse, died and was buried below Bethel, beneath the oak, which was thereupon called Allon-Bacuth [Oak-of-Weeping].

[9] God appeared to Jacob again on his coming from Paddan-Aram, and blessed him.

[10] "Although your name is Jacob," God said to him,
"you shall no longer be named Jacob, but your name shall be Israel";
so he named him Israel. [11] God also said to him,

"I am El Shaddai. Be fruitful and multiply. There shall be a nation and a confederation of nations coming from you, and kings shall come out of your body. [12] The land that I gave to Abraham and to Isaac I will give to you; and to your offspring after you I will give the land."

[13] When God had ascended from him in the place where he had talked with him, [14] Jacob erected a monument in the place where he had talked with him, a monu-

ment of stone, and poured a drink-offering on it. [15] Jacob named the place where God talked with him Bethel.

[16] As they were traveling from Bethel, and there was still some distance before they came to Ephrath, Rachel had a child. She had a painful delivery. [17] During the pain of the delivery, the midwife said to her,

"Do not be afraid; this, too, is a son for you."

[18] And as her life was ebbing away,—for she died,—she named him Ben-Oni [Son-of-My-Sorrow]. But his father called him Benjamin [Son-of-the-Right-Hand]. [19] Rachel died and was buried on the road to Ephrath, that is, Bethlehem; [20] and Jacob erected a monument over her grave. It is the Monument of Rachel's Grave of the present day.

[21] Israel traveled on and put up his tents beyond the Tower of Eder. [22] It was while Israel was making his home in that country that Reuben went and defiled his father's concubine Bilhah, and Israel heard of it.

The sons of Jacob were twelve:

[23] The sons of Leah: Reuben, Jacob's eldest, Simeon, Levi, Judah, Issachar, and Zebulun.

[24] The sons of Rachel: Joseph and Benjamin.

[25] The sons of Bilhah, Rachel's maid: Dan and Naphtali.

[26] The sons of Zilpah, Leah's maid: Gad and Asher.

These are the sons of Jacob, who were born to him in Paddan-Aram.

[27] So Jacob came to his father Isaac in Mamre at Kiriath-Arba, that is Hebron, where Abraham and Isaac had lived as aliens. [28] When Isaac's life had lasted one hundred and eighty years, breathing his last, [29] he died

and joined his people, in a ripe old age; and his sons Esau and Jacob buried him.

NOTES TO SECTION 9

Text.—25.27, OUT-OF-DOOR MAN . . ORDERLY . . DOMESTIC. For "out-of-door man" the A. V. has "man of the field." The word for "field," used also in 4.8, 25.29, 27.3, and often elsewhere, means the "open country," the territory that lay outside of the towns and camps or places of habitation. It included both the cultivated territory, to which the English "field" is generally restricted, and the uncultivated hunting-field. Here the latter sense is foremost. In the other sense of the word, Jacob was as much a "man of the field" as was Esau. "Orderly" is one of the words often translated in the A. V. "perfect"; by it is here meant simply that Jacob was law-abiding, a man of law and order and regular habits. "Domestic" is literally "living in tents"; Jacob was a lover of home and indoor life in contrast with his wilder brother Esau. 26.17, WADY. This is the name for a sort of ravine peculiar to Eastern countries, in which a stream of water runs part of the year. 29.27, WEDDING-WEEK. For the custom of prolonging the wedding festivities for a week, compare the account of the wedding of Samson and Delilah in Judges, chap. 14. 30.35, BUT THAT VERY DAY, etc. Laban violates the spirit if not the letter of the agreement he has just made with Jacob by removing from the flock, before Jacob has had time to pick them out, the very animals he has promised shall be Jacob's. Jacob has thus some show of justification for the sharp practices which he begins in self-defense. 31.19, TERAPHIM. Images worshiped in the home rather than in public; a sort of household gods.

32.30, 31, PENIEL..PENUEL. For the change in the vowel compare "Mehujael..Mehijael," 4.18, and see note. 33.19, KESITAH. A piece of silver of now unknown value. The word is not used in the later history, and occurs elsewhere only in Job (42.11), to be counted perhaps as part of the patriarchal "atmosphere" of that book. 35.5, PANIC. Literally, "terror of God," that is, "incomparable terror." See note to 10.9. 35.26. The table enumerates Benjamin, verse 24, and yet says that these sons were born in Paddan-Aram, verse 26, although the narrative, verse 18, says that Benjamin was born in Canaan. This is a minute inaccuracy, which any compiler or composer must have been aware of. It is not an incorrect statement, since the context furnishes the exact facts, but it is only an inexact statement in a summary.

Origin.—There is nothing in the section that might not have been collected by Jacob, and the most of it must have originated with his parents and him.

Form.—It is a narrative or series of narratives, containing also oracles, very much like the section on the descendants of Terah. Like that, too, it may be divided into twelve subsections, although this section, with the exception of subsection 3, has more of the air of a single continuous story. The twelve subsections may be grouped into four larger divisions.

Contents.—The first four subsections may be taken together under the title, Jacob and Esau with Their Parents (25.19—28.9).

1. The Birth of Esau and Jacob (25.19-26). They were the gift of Jehovah in answer to Isaac's prayers, and were born after a poetic oracle had been given to their mother, revealing that the elder was to serve the younger. They were appropriately named.

2. Jacob Buys Esau's Birthright (25.27-34). Esau became a hunter, Jacob a shepherd and farmer. Taking

advantage of an occasion when Esau was hungry, Jacob bought with a mess of simple food Esau's right as firstborn. How much this involved we do not know, but it certainly involved a sort of precedency in authority and in heirship of the promise under the covenant.

3. Isaac in Gerar (26.1-33.) A famine arising in Canaan, Isaac was restrained by revelation from going to Egypt, and so lived for a time as an alien in Gerar with Abimelech, according to the treaty between Abraham and Abimelech. Here he had an experience in connection with his wife similar to that which Abraham had once experienced in Egypt, and once in this same country, with of course an earlier Abimelech. He also had trouble over some wells with the Philistines, but finally prevailed by peace. The treaty with Abimelech was renewed.

4. Jacob's Theft of the Blessing and Flight from Home (26.34—28.9.) The further development in the character and fortunes of the two brothers is narrated. First comes the account of Esau's marriage, 26.34, 35. He marries, to the grief of his parents, into two Hittite families. Then Jacob's stealing of the blessing is told, 27.1-40. At the suggestion and with the aid of his mother Jacob deceived Isaac and supplanted Esau; and Isaac, perceiving that he had spoken from Jehovah, let the blessing stand, even after he discovered the deception. The blessing, which was in poetic form, was essentially that Jacob should prosper, should be lord over his brothers, and should be heir of the covenant. The immediate consequence to Jacob, however, was his forced flight to Paddan-Aram, 27.41—28.5. Esau's hatred was the occasion, and Rebekah's counsel was the determining influence But before Jacob's departure the blessing was more fully and definitely repeated by Isaac. Jacob and his posterity were to inherit the blessing of Abraham, including the country that had been given to

him. The subsection closes with an account of Esau's third marriage, 28.6-9, this time to an Ishmaelitess.

The next four subsections together tell us of Jacob in Exile (28.10—30.43).

5. Jacob at Bethel (28.10-22.) Here he received a revelation fully confirming Isaac's last blessing, and recalling and repeating the great thing in the Abrahamic promise, that the chosen race should be a blessing to all the nations. He therefore called the place Bethel (House-of-God), and vowed to give a tenth to the God of Bethel on his return to his father's house in peace. A special item in the revelation at Bethel was the vision of the stairway between earth and heaven on which angels ascended and descended, thus indicating communication between heaven and earth.

6. Jacob's Marriage (29.1-30). At the end of his journey he met his uncle Laban and his cousins Rachel and Leah, and entered Laban's service. By trickery he was snared into marrying Leah, and out of love he married Rachel.

7. Jacob Becomes a Father (29.31—30.24.) The birth of eleven sons and one daughter to him in Paddan-Aram is then narrated, careful mention being made of the significance of each son's name. Reuben, Simeon, Levi, and Judah were borne by Leah; then Dan and Naphtali by Bilhah, Rachel's maid; then Gad and Asher by Zilpah, Leah's maid; then Issachar and Zebulun by Leah again, and a daughter, Dinah; and then Joseph by Rachel.

8. Jacob Becomes Rich (30.25-43.) In the contest with Laban, Jacob outwits him and thus, as well as by dint of industry, grows rich in sheep and goats, in slaves, and in camels and donkeys.

The next two subsections form the story of Jacob's Homecoming (31.1—33.20).

9. Jacob's Escape from Laban (31.1—32.2.) He fled

from Laban secretly, and was overtaken by him in Gilead, so called from the heap or cairn of stones set up as a witness of the parting compact of peace between the two; called also Mispah or Witness. Here Jacob offered a sacrifice, and he and his kinsmen ate the sacrifice together, thus ratifying the treaty. Then, while he was between Laban and Esau, angels of God met him, confirming his faith.

10. Jacob's Escape from Esau (32.3—33.20.) His preparation for the meeting with Esau is first described, 32.3-21. He skilfully planned a division of his people and possessions, so that some might escape, and sent on presents to Esau, so as to pacify him. He also made his plea with Jehovah, recalling the promises. At this juncture took place the all-important event by which Jacob became Israel, 32.22-32. Alone he wrestled with a "Man," whom he would not let go till he blessed him, and so had his name changed to He-Battles-with-God, or Israel. Then comes his peaceful meeting with Esau, 33.1-17. Finally he reaches Canaan and settles at Shechem, 33.18-20. Here he buys a piece of land, erects an altar, and calls it El-Elohe-Israel.

The remaining two subsections group themselves as telling of Jacob in Canaan (34.1—35.29).

11. Jacob at Shechem (chap. 34.) Because of the betrayal of their sister Dinah by the son of the Sheikh of Shechem, Simeon and Levi by falsehood and violence take vengeance on the Shechemites.

12. Jacob at Bethel Again (chap. 35). Jacob's journey from Shechem to Bethel is first described, 35.1-8. He went to Bethel by revelation, and built there an altar, calling the place El-Bethel; but before leaving Shechem he buried under an oak the teraphim of Rachel and all the other idols that were among his people. At Bethel was buried Deborah, Rebekah's nurse, with great weeping. We next learn of God's second appearance at

Bethel, 35.9-15, in which he renewed all the promises. On his departure occurred the birth of his last son Benjamin and the death of Rachel, 35.16-20. Israel called his son Son-of-My-Right-Hand, or Benjamin, instead of Son-of-My-Sorrow. At the end are added a number of details, very much in the same manner as the Terah-Section: Reuben's commission of adultery with Bilhah, one of his father's concubines, 35.21, 22a; the enumeration of Jacob's sons, 35.22b-26; and the death of Isaac, 35.27-29, at the age of 180. He is buried by Esau and Jacob.

Facts and Teachings.—When Isaac married, he was 40 and Abraham 140; when Jacob and Esau were born, Isaac was 60 and Abraham 160; when Abraham died, Isaac was 75 and Esau and Jacob 15; when Esau first married, Isaac was 100 and he and Jacob were 40; when Jacob fled to Paddan-Aram, Isaac was 130 and Jacob 70; when Jacob returned to Canaan, Isaac was 150, Jacob 90, and Joseph an infant; when Joseph was sold into Egypt, Isaac was 167, Jacob 107, and Joseph 17; when Isaac died, he was 180, Jacob 120, and Joseph 30 and just then come to honor with Pharaoh; when Jacob went down to Egypt, he was 130 and Joseph about 40; when Jacob died, he was 147 and Joseph about 57; and when Joseph died, he was 110. These figures may help us to realize how far the patriarchs were contemporary.

We see that polygamy continues. While not practised by Isaac himself, it was practised by both Esau and Jacob. Isaac repeated the falsehood of Abraham; and Rebekah and Jacob were much given to falsehood. Idolatry, also, prevailed in Laban's household, and Rachel was an idolater; and we cannot say that there was no idolatry in the households of Abraham and Isaac. Slavery was a matter of course with all the patriarchs; and some of the noblest characters were slaves, as Eliezer and Deborah.

All Jehovah's dealings with Isaac and Jacob were on the basis of the Abrahamic covenant, which was repeated and confirmed to Jacob, as over against Esau. At the same time, kindred lines, although excluded from the inner circle of heirs of the covenant, shared to some extent in its blessings.

The great thing in this section is the change of Jacob into Israel. Never thereafter does he use falsehood, although he grievously suffers from it in others. Here, then, is the method of teaching by revelatory facts. In this instance, we see the falsehood in his ancestors and in him; we see the grievous consequences of it; and we see his character growing out of it as he comes into a better life with God. But the change in Jacob was far profounder than the mere giving up of falsehood. In him was demonstrated again the life of prayer and fellowship with God that was possible to men.

Theophanies and other appearances of God were granted, and angels came into prominence, especially in the case of Jacob.

Sacrifice continued. The eating together of a sacrificial meal in the making of a covenant is especially to be noted.

SECTION 10

36. [1] AND THESE ARE THE DESCENDANTS OF ESAU, THAT IS, EDOM

[2] Esau married Canaanite women: namely, Adah the daughter of Elon the Hittite, Oholibamah, the daughter of Anah, the daughter of Sibeon the Hivvite, [3] and Basemath, the daughter of Ishmael and the sister of Nebaioth. [4] Adah bore Eliphaz to Esau; Basemath, Reuel; [5] and Oholibamah, Jeush, Jalam, and Korah. These are the sons of Esau that were born to him in Canaan.

[6] Esau took his wives, sons, and daughters, all the people of his household, his live stock, all his beasts, and all his property that he had acquired in Canaan, and went to a country that was away from his brother Jacob. [7] For their possessions were too great for them to live together, and the land in which they were living as aliens was not able to support them on account of their live stock. [8] So Esau settled in Mount Seir; Esau being the same as Edom.

NOTES TO SECTION 10

Text.—36.2, 3. According to 26.34 and 28.9 Esau's wives were Judith, daughter of Beeri, the Hittite; Basemath, daughter of Elon, the Hittite; and Mahalath, daughter of Ishmael and sister of Nebaioth. Here the daughter of Elon the Hittite is Adah, not Basemath; the daughter of Ishmael is Basemath, not Mahalath; and Oholibamah the Hivvitess, takes the place of Judith, the

Hittitess. With this agrees 36.10, 14. It may be that Judith died without leaving descendants, and that Oholibamah took her place. Other suppositions may be made; but after all there seems to be some discrepancy between the two accounts. Whether this discrepancy arose in the course of scribal transmission, or already existed in the sources of the compiler, or is merely apparent, we have not the means now for determining.

Origin.—This, which is one of the twelve sections of Genesis, lists the sons of Esau, and tells of his removal to Mount Seir, leaving Canaan to Jacob. It may have been composed by Jacob.

Content.—From this section and 35.29 it is evident that the permanent separation between Esau and Jacob was made amicably.

SECTION 11

36. [9] AND THESE ARE THE DESCENDANTS OF ESAU, THE FATHER OF EDOM, IN MOUNT SEIR

[10] These are the names of the sons of Esau:
Eliphaz, the son of Adah, Esau's wife;
Reuel, the son of Basemath, Esau's wife.
[11] The sons of Eliphaz were: Teman; Omar; Sepho, Gatam, and Kenaz. [12] Also Timna, who was a concubine of Eliphaz, Esau's son, bore Amalek to Eliphaz. These are the sons of Adah, Esau's wife.
[13] These are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Esau's wife Basemath.
[14] These were the sons of Oholibamah, the daughter of Anah, the daughter of Sibeon, Esau's wife: she bore to Esau Jeush, Jalam, and Korah.

[15] These are the "Alluphs" of the Esau Kin:
The Kin of Eliphaz, Esau's eldest: Alluph of Teman, Alluph of Omar, Alluph of Sepho, Alluph of Kenaz, [16] Alluph of Korah, Alluph of Gatam, Alluph of Amalek. These are the Alluphs of Eliphaz in the country of Edom —the Kin of Adah.
[17] This is the Kin of Esau's son Reuel: Alluph of Nahath, Alluph of Zerah, Alluph of Shammah, and Alluph of Mizzah. These are the Alluphs of Reuel in the country of Edom—the Kin of Basemath, Esau's wife.
[18] This is the Kin of Esau's wife Oholibamah: Alluph of Jeush, Alluph of Jalam, and Alluph of Korah. These are the Alluphs of Esau's wife Oholibamah, the daughter of Anah.

19 This is the Kin of Esau, and these are their Alluphs,
that is, of Edom.

20 These are the sons of Seir the Horite, who were
inhabitants of the country: Lotan, Shobal, Sibeon, Anah,
21 Dishon, Eser, and Dishan. The same are the Alluphs
of the Horites, the Kin of Seir, in the country of Edom.
22 The sons of Lotan were Hori and Heman, and the
sister of Lotan was Timna.
23 These are the sons of Shobal: Alvan, Manahath,
and Ebal; Shepho and Onam.
24 These are the sons of Sibeon: Aiiah and Anah.
This is the Anah who discovered the hot springs in the
Wilderness when he was grazing his father Sibeon's
donkeys.
25 These are the sons of Anah: Dishon (with Oholi-
bamah, Anah's daughter).
26 These are the sons of Dishon: Hemdan, Eshban,
Ithran, and Keran.
27 These are the sons of Eser: Bilhan, Zaavan, and
Akan.
28 These are the sons of Dishan: Us and Aran.
29 These are the Alluphs of the Horites: Alluph of
Lotan, Alluph of Shobal, Alluph of Sibeon, Alluph of
Anah, 30 Alluph of Dishon, Alluph of Eser, and Alluph
of Dishan. These are the Alluphs of the Horites, com-
prising their Alluphs in the country of Seir.

31 These are the kings that reigned in the country of
Edom before the Israelite Kin had a king to reign:
32 Bela the son of Beor reigned in Edom, the name
of his capital being Dinhabah. 33 When Bela died, Jobab
the son of Zerah from Bosrah reigned as his successor.
34 When Jobab died, Husham from the country of the
Temanites reigned as his successor. 35 When Husham
died, Hadad the son of Bedad, who defeated Midian in

the territory of Moab, reigned as his successor, the name of his capital being Avith. [36] When Hadad died, Samlah from Masrekah reigned as his successor. [37] When Samlah died, Saul from Rehoboth on the River reigned as his successor. [38] When Saul died, Baal-Hanan the son of Akbor reigned as his successor. [39] When Baal-Hanan the son of Akbor died, Hadar reigned as his successor, the name of his capital being Pau, and the name of his wife being Mehitabel the daughter of Matred, the daughter of Me-Zahab.

[40] These are the different names of the Alluphs of Esau as they passed over to their families and their seats: Alluph of Timna, Alluph of Alvah, Alluph of Jetheth, [41] Alluph of Oholibamah, Alluph of Elah, Alluph of Pinon, [42] Alluph of Kenaz, Alluph of Teman, Alluph of Mibsar, [43] Alluph of Magdiel, and Alluph of Iram. These are the Alluphs of Edom by their various residences, upon the land that they held.

This is Esau, the Father of Edom. **37.** [1] But Jacob stayed in the country where his father had lived as an alien, in Canaan.

NOTES TO SECTION 11

The word "Alluph" is a title of rank found in the Old Testament only in connection with the Edomites. It is probably an Edomite word; and as we do not know its exact significance, it seems best to transfer it.

This, which is another of the twelve sections of Genesis, tells of the development of the Edomites after their removal to Mount Seir. First are given the sons of Esau; then the "Alluphs," or chiefs, of the Esau Kin;

next the sons of Seir the Horite, who was already in the country before Esau's coming, and whose descendants became mixed with the Edomites; after that a list of eight kings that reigned successively in the country of Edom before there reigned any king in Israel; and finally ten "Alluphs" that came of Esau, hereditary (?) rulers of districts of Edom. To this is added a sentence informing us that Jacob dwelt in Canaan while Esau and his descendants were developing in Seir.

The section could not have been put into its present form in the patriarchal period. The paragraph about the kings must have been completed, if not wholly composed, by the final compiler of Genesis and the Pentateuch. But most of the other data given in the section might have been put together by Jacob.

SECTION 12

37. [2] THESE ARE THE DESCENDANTS OF JACOB

Joseph, when seventeen years old, became a shepherd over the sheep and goats with his brothers, being an attendant upon the sons of his father's wives Bilhah and Zilpah. But he brought his father a bad account of them.
[3] Besides, Israel loved Joseph best of all his sons, because he took filial care of him in his old age; and he made him a coat like that of a prince. [4] Thus his brothers saw that he was the one his father loved better than any of his brothers. So they hated him, and could not speak to him civilly.

[5] Joseph had a dream which he told to his brothers; then they hated him still more.
[6] "Hear this dream, if you please," he said to them, "that I have had. [7] There we were out in the field, binding sheaves; and all at once my sheaf rose, and stood straight up; and immediately there came your sheaves all around it and bowed down to my sheaf."
[8] "A king! or a lord!" replied his brothers to him; "are you going to be king or lord over us!"
So they hated him still more, both on account of his dreams and his words.

[9] Again he had another dream that he told his brothers.
"Well," he said, "I have had another dream. There, bowing down to me, were the sun, and the moon, and eleven stars."
[10] When he told this to his father and his brothers, his father reprimanded him.

"What sort of a dream is this you have had?" he said to him. "Are we indeed going to come,—I, your mother, and your brothers,—to bow down so low to you?"
11 So his brothers were jealous of him. But his father kept the matter in mind.

12 Once when his brothers had gone to graze their father's sheep and goats at Shechem, 13 Israel said to Joseph,
"Are not your brothers grazing the sheep and goats at Shechem? Come, let me send you to them."
"Here I am," he said to him.
14 "Go, please," he said to him, "and see how your brothers are getting on, and the flock, and bring me word."

So he sent him from the Valley of Hebron, and he came to Shechem. 15 A man found him wandering there in the open country; and the man asked him,
"What are you looking for?"
16 "I am looking for my brothers," he answered; "tell me, if you please, where they are grazing."
17 "They have left here," the man replied; "and I heard them say,
"'Let us go to Dothan.'"
So Joseph went after his brothers, and found them in Dothan.

18 They saw him at a distance, and before he came near them, they plotted against him to take his life.
19 "There comes that master of dreams," they said to one another. 20 "Now come, let us kill him and throw him into one of the cisterns, and then say,
"'Some ferocious animal has eaten him up,'
and then let us see what will become of his dreams."

21 But when Reuben heard it, he rescued him from
them by saying,
"Let us not take his life by violence. 22 Do not shed
blood," he went on to them; "throw him into this cistern
here in the wilderness, and do not lay your own hands
on him,"—so that he might rescue him from them and
return him to his father.
23 So it came about that when Joseph reached his
brothers, they stripped him of the coat,—the prince's
coat, which he had on,—24 and took him and threw him
into the cistern, which was empty and had no water
in it.

25 While they sat eating their food, they looked up
and there they saw a caravan of Ishmaelites coming
from Gilead, with their camels carrying gum tragacanth,
balsam, and labdanum, going down to take them to Egypt.
26 Thereupon Judah said to his brothers,
"What shall we gain by killing our brother and con-
cealing his murder? 27 Come, let us sell him to the Ish-
maelites, and not lay our own hands on him, for he is our
brother,—our own flesh and blood."
His brothers agreed.

28 But there passed by some Midianite merchants, and
pulled Joseph up out of the cistern, and for twelve ounces
of silver sold him to the Ishmaelites. These carried him
to Egypt.

29 When Reuben returned to the cistern, and there
was no Joseph in the cistern, he tore his clothes. 30 Then
he returned to his brothers.
"The child has disappeared," he said; "and I—where
shall I go?"
31 But they took Joseph's coat, slaughtered a he-goat,
and stained the coat with the blood. 32 Then they sent

the prince's coat and had it taken to their father, with the words,

"This we have found. Now examine whether or not it is your son's coat."

33 When he had examined it, he said,

"It is my son's coat. Some ferocious animal has eaten him up. Joseph has been torn to pieces!"

34 Then Jacob tore his clothing, put on mourning, and mourned for his son a long time. 35 Although all his sons and all his daughters tried to console him, he refused to be consoled, but said,

"No, but I will go mourning down to my son in Sheol!"

Thus his father wept for him.

36 But the traders sold him in Egypt to Potiphar, an officer of Pharaoh's, the head butcher.

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38. 1 It was during this time that Judah went down, leaving his brothers, and stopped to visit an Adullamite whose name was Hirah. 2 There he saw the daughter of a Canaanite whose name was Shua, whom he married and lived with. 3 She conceived and had a son, whom he named Er. 4 Again she conceived and had a son, whom she named Onan. 5 Still again she had a son, whom she named Shelah. He was in Kezib when she gave birth to this one.

6 For his eldest, Er, Judah got a wife whose name was Tamar. 7 But Er, Judah's eldest, became a bad man in the eyes of Jehovah; and Jehovah took away his life. 8 Then Judah said to Onan,

"Live with your brother's wife, and do a brother-in-law's part by her; and supply offspring for your brother."

9 But Onan knew that the offspring would not be his
own; and so whenever he was with his brother's wife,
he would pollute the ground rather than give offspring
to his brother. 10 What he did was bad in the eyes
of Jehovah, and he took away his life also.

11 Then Judah said to his daughter-in-law Tamar,
"Remain a widow in your father's house till my son
Shelah grows up,"—for he thought, "Perhaps he also
may die like his brothers."
So Tamar went and stayed in her father's house.

12 A good while after, Shua's daughter, Judah's wife,
died. He had become consoled, and was going up, to-
gether with his friend Hirah the Adullamite, to the
shearers of his flock at Timnath. 13 When the news was
brought to Tamar,

"Your father-in-law is going up to Timnath to
shear his flock,"

14 she took off her widow's dress, covered herself with her
veil, wrapped herself up, and took her seat in the entrance
to Enaim, which is on the road to Timnath; for she saw
that Shelah had grown up without her being married
to him.

15 When Judah saw her, he thought she was a prosti-
tute, because her face was covered. 16 So he stopped
to speak to her on the road,
"Come, let me be with you, if you please," he said,—
not knowing that she was his daughter-in-law.
"What will you give me," she replied, "to be with
me?"
17 "I will send you," he answered, "a kid from the
flock."

"If you will give me some security," she said, "till you send it."

18 "What security shall I give you?" he asked.

"Your signet-ring and the cord you have for it," she answered, "and your staff there in your hand."

He gave them to her; and he was with her and she conceived by him. 19 Then she got up and went away; and she took off her veil and put on her widow's dress.

20 Judah sent the kid by his friend the Adullamite, in order to get his security from the woman, but he did not find her. 21 When he asked the men of her locality,

"Where is the votaress, she who was at Enaim beside the road?"

they answered, "There was no votaress here."

22 So he returned to Judah and said,

"I did not find her; and besides, the men of the locality said,

"'There was no votaress here.'"

23 Then Judah said, "Let her take them, or else we may be disgraced; there now! I sent her this kid, and you did not find her."

24 But about three months afterwards this news was brought to Judah,

"Your daughter-in-law Tamar has played the prostitute, and has besides conceived in her prostitution."

Judah said, "Bring her out and let her be burnt."

25 When she was brought out, she sent this message to her father-in-law:

"By the man to whom these belong I have conceived," she said. "Examine and see, if you please, whose these things are,—the signet-ring, the cord, and the staff."

26 When Judah examined them, he said,

"She is more upright than I; because I did not marry her to my son Shelah."

He did not again have intercourse with her.

27 When the time came for her to give birth, there in
her womb were twins. 28 While she was giving birth, a
hand was reached out; and the midwife took a scarlet
thread and tied it on the hand, saying,
"This one came out first."
29 But as he drew back his hand, there came his brother
out.
"How you have broken out!" she said. "May you
be broken yourself!"
From that he was named Peres [Breaking]. 30 After
that his brother came out with the scarlet thread on his
hand; and he was named Zerah.

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39. 1 When Joseph was brought down to Egypt,
Potiphar, an officer of Pharaoh's, the head butcher,
bought him from the Ishmaelites who had brought him
down there. 2 But Jehovah was with Joseph, and he was
successful. While he was in the house of his master the
Egyptian, 3 his master, seeing that Jehovah was with
him and made whatever he did succeed under his manage-
ment, 4 regarded Joseph with favor. So Joseph became
his personal attendant, and he appointed him over his
house, putting all that belonged to him under his man-
agement. 5 From the time that he appointed him over
his house and over all that belonged to him, the result
was that Jehovah blessed the Egyptian's house for
Joseph's sake; and Jehovah's blessing was on all that
belonged to him in house and field. 6 So he gave all that
belonged to him over to Joseph's management, and left
everything to his sole direction except the food that he
was to eat.

Joseph, furthermore, was handsome both in form and
feature. 7 So one day, after this, Potiphar's wife began
to direct her glances at him, and said,
"Lie with me."
8 But he refused, and said to his master's wife,
"See, my master has left all that is in the house to
my sole direction, and has put everything that belongs
to him under my management. 9 He himself is not
greater in this house than I, and he has kept back nothing
whatever from me except you, because you are his wife.
Now how can I do this great evil, and fall short of my
duty to God?"
10 So, though she spoke to Joseph day by day, he would
not listen to her proposal to lie beside her or to be where
she was.

11 It was during this time that he went into the house
to do his work, at a time when none of the men of the
household were there, 12 and she took hold of his cloak,
and said,
"Lie with me."
But leaving his cloak in her hands, he ran and got out.
13 As soon as she saw that he had left his cloak in her
hands and run out, 14 she summoned the men of the
household and said to them,
"See, he has brought us in a Hebrew to jeer at us.
He came in to me to lie with me, but I cried out; 15 and
when he heard me raise my voice and cry out, he left
his cloak beside me, and ran and got out."

16 So she laid his cloak beside her till his master came
home. Then she spoke to him to the same effect.
17 "The Hebrew slave," she said, "whom you brought
us, came in to me to jeer at me; 18 and then, when I
raised my voice and cried out, he left his cloak beside
me and ran out."

19 When his master heard the story his wife told him,
" So-and-so your slave did to me,"
his anger was hot. 20 Then Joseph's master took him and put him into the " Sohar," the place where the King's prisoners were confined; and he was there in the " Sohar."

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21 But Jehovah was with Joseph, and incited kindness toward him, and caused the warden of the " Sohar " to regard him with favor. 22 So the warden of the " Sohar " put under Joseph's management all the prisoners that were in the " Sohar." All that was done there was done by Joseph. 23 The warden of the " Sohar " did not look after anything at all that was under his management, because Jehovah was with him and made whatever he did succeed.

40. 1 After this it so happened that the King of Egypt's butler and his baker fell short of their duty to their master the King of Egypt. 2 Pharaoh was provoked with his two officers, the head butler and the head baker, 3 and put them in prison, in the house of the head butcher, the " Sohar," the place where Joseph was confined. 4 The head butcher appointed Joseph to be with them, and he became their personal attendant.

They were in prison for some time. 5 The two had dreams, both the butler and the baker of the King of Egypt who were confined in the " Sohar," on the same night, each dream with its special interpretation. 6 In the morning, when Joseph came in to them, he noticed how gloomy they were. 7 So he asked the officers of Pharaoh who were in prison with him in his master's house,
" Why are your faces so long to-day? "

8 "We have had a dream," they answered; "and there is no one to interpret it."

"Do not interpretations belong to God?" Joseph replied to them. "Tell it to me, I beg you."

9 Then the head butler told Joseph his dream as follows:

"In my dream there before me was a vine, 10 and on the vine three branches; and, as if it were growing, its flowers came out, and the clusters on it ripened into grapes. 11 With Pharaoh's cup in my hand, I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

12 "This is the interpretation," Joseph said to him. "The three branches are three days. 13 In three days more Pharaoh will lift up your head and reinstate you in your office; and you will hand Pharaoh's cup to him just as you used to do when you were his butler.

14 "Now if you remember me when things go well with you, do me then a kindness, will you not, and mention me to Pharaoh, and get me out of this house. 15 For I was stolen,—stolen out of the country of the Hebrews; and here also I have never done anything at all that they should put me into this dungeon."

16 When the head baker saw that he had made a favorable interpretation, he said to Joseph,

"I too was dreaming, and there on my head were three baskets of white bread, 17 and in the topmost basket some of all sorts of Pharaoh's pastry, and the birds eating them out of the basket over my head."

18 Joseph made his answer in these words:

"This is its interpretation. The three baskets are three days. 19 In three days more Pharaoh will 'lift up your head,'—off you,—and hang you up on a stake, and the birds will eat your flesh off you."

20 It happened that the third day was Pharaoh's birthday. He gave an entertainment to all his servants; and he 'lifted up the heads' of the head butler and the head baker among his servants. 21 He reinstated the head butler in his office of butler, so that he placed the cup in Pharaoh's hand; 22 but the head baker he hanged, as Joseph had interpreted to them. 23 The head butler, however, did not remember Joseph, but forgot him.

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41. 1 Two whole years after this, Pharaoh had a dream. There he was standing by the Nile; 2 and there out of the Nile there came up seven cows, fine-looking and fat-fleshed, and they grazed in the marsh-grass. 3 And there behind them there came up out of the Nile seven more cows, ugly and thin-fleshed, and these stood by the other cows on the margin of the Nile. 4 Then the ugly and thin-fleshed cows ate up the seven fine-looking and fat cows!

Then Pharaoh awoke. 5 He slept and dreamed a second time; and there on a single stalk there came up seven heads of wheat, rich and good. 6 And there behind them sprang up seven heads that were thin and shriveled up with the east wind. 7 Then the thin heads swallowed up the seven heads that were rich and full!

Then Pharaoh awoke, and there it was, a dream.

8 But in the morning his mind was troubled, and he sent and summoned all the sacred scribes of Egypt and all its wise men. Pharaoh told them his dreams, but there was no one to interpret them to Pharaoh. 9 Then the head butler spoke to Pharaoh as follows:

"I am remembering my shortcomings to-day. 10 Pharaoh was provoked with his servants, and put me in

prison in the house of the head butcher,—me and the head baker. [11] We had a dream the same night, he and I, each with its special interpretation. [12] There was there with us a Hebrew young man, a slave of the head butcher's, and we told him. He interpreted our dreams for us, fitting to each dream its interpretation. [13] And as he interpreted for us, so it came about: he reinstated me in my office, and him he hanged."

[14] Then Pharaoh sent and summoned Joseph. They brought him hastily out of the dungeon; and when he had shaved and changed his clothes, he came in to Pharaoh.

[15] "I have had a dream," said Pharaoh to Joseph, "and there is no one to interpret it. But I have heard it said about you, that when you hear a dream you can interpret it."

[16] Joseph made his answer as follows:

"It is beyond me; but God will make Pharaoh a satisfactory answer."

[17] Then Pharaoh spoke to Joseph:

"In my dream, there I was standing on the margin of the Nile; [18] and there out of the Nile there came up seven cows, fat and handsome, and they grazed in the marsh-grass; [19] and there behind them there came up seven more cows, stunted, very misshapen, and thin-fleshed,—I have never seen the like of them in the whole of Egypt for ugliness. [20] Then the lean and ugly cows ate up the first seven fat cows! [21] and after they had disappeared inside of them, it was not apparent that they were inside of them, for they looked just as ugly as at first!

"So I awoke. [22] Then I saw in my dream, and there on a single stalk there came up seven heads, full and good; [23] and there behind them sprang up seven heads that were shrunken, thin, and shriveled up by the east wind; [24] and then the thin heads swallowed up the seven

good heads! I have told it to the sacred scribes, but there is no one to explain it to me."

25 Then Joseph answered Pharaoh:
"Pharaoh's dream is a unit. What God is going to do he has told Pharaoh. 26 The seven good cows are seven years, and the seven good heads are seven years; for the dream is a unit. 27 The seven lean and bad cows that came up after them are seven years, as well as the seven empty heads shriveled up by the east wind; they are going to be seven years of famine. 28 The thing that I have spoken to Pharaoh is what God is going to do; he has shown it to Pharaoh.
29 "For seven years are now coming, a great seven in the whole of Egypt. 30 But after them there are going to set in seven years of famine, and all the abundance will be forgotten in Egypt. The famine will ruin the country; 31 and nothing will be known about the abundance, because of that subsequent famine, so severe will it be. 32 And the dream of Pharaoh was doubled for this reason,—because the thing is fixed by God, and God is hastening to do it.
33 "Now let Pharaoh look up a man who is prudent and wise, and place him over Egypt. 34 Let Pharaoh do this; then let him appoint agents over the land, and levy a tax of one-fifth on the land of Egypt in the seven years of abundance. 35 Let them collect all the provisions during those seven good years that are coming, and pile up grain for provision under Pharaoh's control in the towns, and keep it. 36 Let the provisions be stored up for the country for the seven years of famine that are going to come in Egypt, and let not the country be depopulated in the course of the famine."

37 The advice seemed good to Pharaoh and to all his servants. 38 Then Pharaoh said to his servants,

"Is there to be found any one like this man, in whom there is the spirit of God?"

39 To Joseph he said, "Since God has shown you all this, there is no one so prudent and so wise as you. 40 You shall be over my household. To you all my people shall pay homage, and only in the throne shall I be greater than you."

41 "See now," Pharaoh went on to Joseph, "I have placed you over the whole of Egypt."

42 Then Pharaoh took off his signet-ring from his own hand and put it on Joseph's hand, clothed him with robes of cotton, put a gold chain around his neck, 43 and made him ride in the second-best chariot that he had. They called out before him,

"Abrech!" [Bend-the-Knee! (?)]

So he was put over the whole of Egypt. 44 Then Pharaoh said to Joseph,

"I am Pharaoh: except at your orders no man in the whole of Egypt shall raise hand or foot."

45 Pharaoh named Joseph Saphenath-Paneah. He married him to Asenath, the daughter of Poti-Pherah, the Priest of On. So Joseph went out over Egypt. 46 Joseph was thirty years old when he became minister of Pharaoh, King of Egypt. He went out from Pharaoh's presence, and passed through the whole of Egypt.

47 During the seven years of abundance the land produced by handfuls. 48 He collected all the provisions of those seven years that were in Egypt, and stored the provisions in the towns, putting in a town the provisions from the fields that lay around it. 49 He piled up grain like the sand of the sea, till there was so very much that he ceased to keep any account of it, for there was no keeping an account.

50 Before the year of famine came, Joseph had two
sons borne him by Asenath the daughter of Poti-Pherah,
the Priest of On. 51 The elder Joseph named Manasseh
[Causing-to-Forget], "because God has made me forget
all my sorrow, and my father's family"; 52 and the second
he named Ephraim [Fruitful], "because God has made
me fruitful in the land of my trouble."

53 The seven years of abundance that were in Egypt
came to an end. 54 Then the seven years of famine be-
gan, as Joseph had said. There was a famine in all
countries; but in the whole of Egypt there was food.
55 When the whole of Egypt was suffering in the famine,
and the people cried to Pharaoh for food, Pharaoh said
to all Egypt,

"Go to Joseph, and do as he tells you."

56 Then when the famine was all over the country,
Joseph opened all that there was among them, and sold
grain to Egypt. The famine grew severe in Egypt, 57
and all the world came to Joseph in Egypt to buy grain,
so severe was the famine in the whole world.

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42. 1 When Jacob saw that there was grain in Egypt,
he said to his sons,

"Why are you looking at each other? 2 In Egypt,
now," he went on, "I hear there is grain. Go down
there and buy for us from there; let us live and not die."

3 So Joseph's ten brothers went down to buy grain
out of Egypt. 4 But Jacob did not send Joseph's brother
Benjamin with his brothers, for he thought,

"What if something should happen to him?"

5 So the sons of Israel came among the visitors to buy
grain, because the famine was in Canaan; 6 and since

Joseph was governor over the country and was the one who sold to all the people of the world, his brothers came and prostrated themselves before him. 7 When Joseph saw his brothers he recognized them; but he behaved like a stranger to them and spoke to them harshly.

"Where have you come from?" he said.

"From Canaan," they answered, "to buy food."

8 Although Joseph recognized his brothers, they did not recognize him. 9 Then he remembered the dreams that he had had about them, and he said to them,

"You are spies! You have come to see the exposed condition of the country."

10 "No, Your Excellency," they answered him. "Your servants have come to buy food. 11 We are all sons of one man. We are honorable men; your servants are no spies."

12 "No," he replied to them, "but you have come to see the exposed condition of the country."

13 "Your servants are twelve brothers," they replied, "and the sons of one man in Canaan; and the youngest, now, is to-day with his father; the other one has disappeared."

14 But Joseph said to them, "It is just as I said to you: you are spies. 15 By this you shall be tested. You shall not go away, by the life of Pharaoh, till your youngest brother comes here! 16 Send one of you and let him get your brother; and you meanwhile shall be confined, so that your story may be tested, to see whether you are telling the truth. Otherwise, by the life of Pharaoh, you are certainly spies!"

17 He put all of them in prison together for three days. 18 On the third day Joseph said to them,

"Do this, and you shall live; for I reverence God. 19 If you are honorable men, let one of your brothers be confined in your prison-house; and you go, and take

grain for your destitute households. 20 But you shall bring your youngest brother to me. Now let your words be made good, and you shall not die."

So they did; 21 but they said to one another,
"Truly we are more guilty than we knew about our brother; for we saw his deep distress when he pleaded with us, and we would not listen; on that account has this distress come to us."
22 And Reuben answered them,
"Did I not say to you, 'Do not fall short of your duty to the child,' and you would not listen? Now see, satisfaction is exacted for his murder."

23 They were not aware that Joseph understood them, for there had been an interpreter between them. 24 But he turned away from them, and wept. Then he returned to them and spoke to them, took Simeon from them, and bound him before their eyes. 25 He also ordered their sacks filled with grain, and the money returned into each man's pack, and food given them for the journey. This was done for them.

26 So they lifted their grain upon their donkeys and went away. But at the place where they stopped for the night, 27 when one of them opened his pack to give his donkey some fodder, he saw his money there in the mouth of the sack, 28 and he said to his brothers,
"My money is returned; here it is in my sack!"
Then their courage left them, and they trembled together, and said,
"What is this that God has done to us?"

29 When they came to their father Jacob in Canaan, they told him all that had happened to them.
30 "The man who was lord of the country spoke to us

harshly, and arrested us as spies on the country. 31 We told him,

> 'We are honorable men; we are no spies. 32 We are twelve brothers, sons of one father, one of us having disappeared, and the youngest being today with his father in Canaan.'

33 Then the man who was lord of the country said to us,

> 'In this way I shall know that you are honorable men: let one of your brothers remain with me, take enough for your destitute families, and go; 34 and bring your youngest brother to me, so that I may know that you are not spies but honorable men. Then I will give you your brother, and you shall trade in the country.'"

35 At this point, just as they were emptying their packs, there in each man's pack was his bag of money! When they and their father saw their bags of money, they were frightened. 36 Their father Jacob said to them,

"You have bereaved me of my children. Joseph has disappeared, and Simeon has disappeared; and now you wish to take Benjamin away. It all comes on me."

37 But Reuben said to his father, "You may take the life of my two sons, if I do not bring him back to you. Give him into my charge, and I will restore him to you."

38 "My son shall not go down with you," he replied; "for his brother is dead, and he is left alone. If anything should happen to him on the journey that you take, you would bring down my gray hairs in sorrow to Sheol."

43. 1 So severe was the famine in the country, 2 that it came about, when they had finished eating the grain that they had brought from Egypt, that their father said to them,

"Return and buy us a little food."

3 "But the man asserted positively," said Judah to
him, "'You shall not enter my presence unless your
brother is with you.' 4 If you are going to let our
brother go with us, we will go down and buy food for
you; 5 but if you are not going to let him go, we will not
go down. For the man said to us, 'You shall not enter
my presence unless your brother is with you.'"

6 "Why did you do me so wrong," Israel replied, "as
to tell the man whether you had another brother?"

7 "The man asked us question after question," they an-
swered, "about ourselves and our birthplace, and said,
'Is your father still living? Have you a brother?' and
we gave him the natural answers to these questions.
How could we dream that he would say, 'Bring your
brother down'?"

8 Then Judah said to his father Israel,

"Send the boy with me, and let us set out at once.
Let us live and not die, us as well as you, and our
women and children. 9 I will be security for him; you
shall exact satisfaction from me. If I do not bring him
to you and put him in his place before you, then I shall
always be guilty of having fallen short of my duty to you.
10 For if we had not delayed, we should certainly have
already returned the second time."

11 Then their father Israel said to them,

"Well, if it is so, do this: put some of the celebrated
products of the country in your sacks, and take down to
the man a present,—a little balsam and a little honey,
gum tragacanth, labdanum, pistachio nuts, and almonds;
12 and take with you the same amount of money, and carry
also the money that was returned in the mouth of your
sacks,—perhaps that was a mistake; 13 and take your
brother. Now set out and return to the man. 14 May
El Shaddai stir the man's sympathies in your behalf, and
release for you your other brother, and Benjamin, seeing
that I have been bereaved as I have."

15 So the men took this present, and took the same amount of money with them, and Benjamin; and set out and went down to Egypt, and stood before Joseph. 16 When Joseph saw Benjamin with them, he said to the man in charge of his house,

"Bring the men into the house, and kill and make ready; for the men are to eat with me at noon."

17 The man did as Joseph said, and brought the men into Joseph's house.

18 But they were afraid when they were brought into Joseph's house, and said,

"It is on account of the money that was put back into our sacks before, that we are being brought in,—in order treacherously to attack us, and take us as slaves, and our donkeys."

19 So they approached the man who was in charge of Joseph's house, and spoke to him at the door of the house.

20 "O Your Excellency," they said, "we came down before to buy food, 21 and afterwards, when we came to the place where we spent the night and opened our sacks, there was each man's money in the mouth of his sack, our money in its full weight. This we have brought with us, 22 and we have brought some more money with us to buy food. Who put our money into our sacks we do not know."

23 "Compose yourselves," he said. "Do not be afraid; your God, the God of your father, gave you some secret treasure in your sacks; for your money did come to me."

Then he brought Simeon out to them, 24 and taking them into the house, supplied them with water to wash their feet, and fodder for their donkeys. 25 They made the present ready for Joseph's coming at noon, for they were informed that they were to dine with him. 26

When Joseph entered the house, they brought the present, which was with them, to him in the house, and made him a very low bow. 27 He asked how they were, and said,

"Is your father well,—the old man that you spoke of? is he still living?"

28 "Your servant our father," they answered, "is well; he is still living."

And they inclined their heads and bowed to him.

29 When he looked up and saw his brother Benjamin, his own mother's son, he said,

"Is this your youngest brother that you told me of?"

"May God favor you, my son," he added.

30 Immediately thereupon,—so much did his heart go out to his brother,—he sought a place to weep, and went into the inner room and wept there. 31 Then he washed his face and came out, repressing his emotion, and said,

"Serve dinner."

32 They served for him by himself, and for the Egyptians who ate with him by themselves; for the Egyptians cannot eat with the Hebrews, because for Egyptians that is tabooed. 33 They were seated before him. the eldest as befitted his birthright, and the youngest as befitted his youth. The men looked at him with wonder. 34 He had portions from before himself taken to them; Benjamin's portion, however, was five times larger than any one of theirs. So they drank with him, indulging freely.

44. 1 Then he commanded the one who was in charge of his house as follows:

"Fill the sacks of the men with as much provisions as they are able to carry; and put each man's money in the mouth of his sack; 2 put my goblet, my silver goblet,

in the mouth of the youngest one's sack, together with the money for his grain."

He did as Joseph told him. 3 When it was light, the men were dismissed, with their donkeys. 4 But after they had departed, while they were not yet far from the town, Joseph told the one who was in charge of his house,

"Set out and pursue the men. When you have overtaken them, say to them.

> "'Why have you repaid good with evil? 5 Is not this what my master drinks out of, besides divining with it? You have done wrong in what you have done.'"

6 He overtook them, and spoke to them as instructed. They answered,

7 "Why does Your Excellency speak in this way? That your servants should act thus is unthinkable! 8 Did we not bring the money that we found in the mouth of our sacks back to you from Canaan? How then could we steal silver or gold from His Excellency's house? 9 Whoever of your servants it is found with, let him die, and we, too, will become slaves to His Excellency."

10 "As you say now," he replied, "so let it be. Whoever it is found with shall become my slave; but you shall be innocent."

11 Quickly each man put down his sack on the ground, and each opened his sack. 12 He searched carefully, beginning with the oldest and ending with the youngest. In Benjamin's sack the goblet was found. 13 Thereupon they tore their clothing; and each man loaded his donkey, and they returned to the city.

14 So Judah and his brothers came to Joseph's house,

where he still was, and prostrated themselves before him.
15 Joseph said to them,
"What deed is this you have done? Do you not know
that such a man as I can *divine?*"
16 "What shall we tell Your Excellency?" answered
Judah. "What shall we say? and how justify ourselves,
when God has found out the sin of your servants? Here
we are, Your Excellency's slaves, both we and the one in
whose possession the goblet was found."
17 "It is unthinkable that I should do that," he said.
"But the man in whose possession the goblet was found
shall become my slave. You, however, shall go safe and
sound to your father."

18 Then Judah came up close to him and said,
"O Your Excellency,—I beg that you will permit your
servant to speak a word in Your Excellency's hearing.
Do not be irritated with your servant, for you are the
same as Pharaoh. 19 Your Excellency asked his serv-
ants,

'Have you a father or a brother?'

20 and we said to Your Excellency,

'We have a father, who is an old man, and a child of his old age, who is little. He, since his brother is dead, is left the only one of his mother's to his father, who loves him.'

21 You said to your servants,

'Bring him down to me, and let me put my eyes on him.'

22 But we answered Your Excellency,

'The boy cannot leave his father, for if he left his father, his father would die.'

23 'Unless your youngest brother comes down with
you,' you replied to your servants, 'you shall not enter
my presence again.'

24 "When we went up to your servant our father, we
told him what Your Excellency had said; 25 and when
our father said,
'Go back again and buy us a little something to
eat,' 26 we replied,
'We cannot go down. If our youngest brother
goes with us, we will go down; but we cannot
enter the man's presence unless our youngest
brother is with us.'
27 Then your servant our father said to us,
'Although you know that my wife bore me two
sons, 28 and that one left me and I said, "He has
certainly been torn to pieces," and that I have
never seen him again, 29 yet you want to take this
one too away from me. Something will happen
to him, and you will bring my gray hairs in trouble
down to Sheol.'

30 "Now, when I go to your servant my father, the
boy not with us, his life is so closely knit with the boy's
life 31 that it will turn out that, when he sees that the
boy has disappeared, he will die; and your servants will
bring down the gray hairs of your servant our father in
sorrow to Sheol. 32 Besides, your servant gave security
to my father for the boy, by saying,
'If I do not bring him to you, then I shall always
be guilty of having fallen short of my duty to my
father.'

33 "And now, I beg you, let your servant stay, in place
of the boy, as slave to Your Excellency, while the boy
goes up with his brothers. 34 For how can I go up to
my father, and the boy not with me, to look upon the
trouble that will come to my father?"

45. 1 Joseph could no longer repress his emotion be-
fore all those who were standing by. He called out,

"Have everyone go out from my presence."
So no one remained with him while Joseph was making himself known to his brothers. 2 He wept, and so loudly that both the Egyptians and Pharaoh's household heard it. 3 Then Joseph said to his brothers,
"I am Joseph. Is my father still alive?"
But his brothers could give him no answer; for they were in confusion at his presence.

4 Then Joseph said to his brothers,
"Come up close to me, will you not?"
They came up close, and he went on,
"I am your brother Joseph whom you sold into Egypt. 5 But do not be distressed now, or disturbed in spirit, because you sold me into this country; for God sent me before you in order to save life. 6 For although the famine has been in the country these two years, there are still five years during which there is to be neither plowing nor reaping. 7 God sent me before you in order to secure for you some posterity in the world, and to save your lives by a great deliverance. 8 So now it was not you who sent me here, but God.

"He has appointed me to be prime minister to Pharaoh, master of all his household, and ruler over the whole of Egypt. 9 Make haste and go up to my father, and say to him,

"'This is what Joseph, your son, says:
"'"God has appointed me to be master over the whole of Egypt. Come down to me without delay. 10 You shall live in Goshen, and be near me, together with your children and grandchildren, sheep, goats, cattle, and all that you have. 11 There I will supply you,—for there are still five years of famine,—so that you may not be reduced

to poverty, along with your family and all who
are yours.'"

12 "Look now; you see with your own eyes, and so
does my brother Benjamin, that it is I who am speaking
to you. 13 You shall tell my father about all my honor
in Egypt and about all you have seen; and you shall
make haste to bring my father down here."

14 Then he threw his arms about his brother Benjamin's
neck and wept, and Benjamin wept with his arms about
Joseph's neck. 15 He kissed all his brothers and wept
with his arms about them; and then his brothers talked
with him.

16 When the report was heard in Pharaoh's house,
"Joseph's brothers have come,"
it pleased Pharaoh and his servants, 17 and Pharaoh said
to Joseph,
"Tell your brothers:
"'Do as follows: Load your animals, go at
once to Canaan, 18 get your father and your
families, and come to me; and let me give you of
the best of Egypt, so that you may live on the
fat of the land.'
19 You are to command them also:
"'Do as follows: Take wagons from Egypt for
your children and your wives, so that you may
convey your father, and come,—20 without being
concerned about your things, because the best of
all Egypt is yours.'"

21 So Israel's sons did. Joseph gave them wagons as
Pharaoh had personally directed, and food for the road.
22 To each of them he gave a suit of clothing, but to
Benjamin one hundred and eighty ounces of silver and

five suits of clothing. [23] Similarly, to his father he sent
ten camels carrying some of the best things of Egypt, and
ten she-donkeys carrying grain, food, and provisions to
his father for the road. [24] So he dismissed his brothers,
and they departed.
"Do not be troubled," he told them, "on the road."

[25] When they came up from Egypt and reached their
father Jacob in Canaan, [26] and told him,
"Joseph is still living, and is indeed also ruler over
the whole of Egypt,"
his heart stood still, and he would not believe them.
[27] But when they told him all of Joseph's message that
he had given them, and when he saw the wagons that
Joseph had sent to convey him, the spirits of their father
Jacob revived. [28] Then Israel said,
"Enough! my son Joseph is still alive! Let me go
and see him before I die."

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46. [1] So Israel started to travel with all that he had.
He came to Beer-Sheba, and made sacrifices to the God
of his father Isaac. [2] Then God spoke to Israel in ap-
pearances at night.
"Jacob, Jacob!" he said.
"Here I am," he answered.
[3] "I am God," he continued; "the God of your father.
Do not be afraid to go down to Egypt; for there I will
make you into a great nation. [4] Not only will I myself
go down to Egypt with you, but I myself will also *bring*
you *up*. Joseph, too, shall close your eyes with his own
hand."
[5] Then Jacob set out from Beer-Sheba; and Israel's
sons conveyed their father Jacob, their children, and their
wives in the wagons that Pharaoh had sent to convey

him. 6 They took their live stock and their property
that they had come into possession of in Canaan, and
went to Egypt, Jacob and all his offspring with him. 7
His sons and grandsons, his daughters and grand-
daughters, and all his offspring, he took with him to
Egypt.

8 These are the names of the sons of Israel that went to
Egypt, of Jacob and his sons. Jacob's eldest was
Reuben.
9 The sons of Reuben: Enoch, Pallu, Hesron, and
Karmi.
10 The sons of Simeon: Jemuel, Jamin, Ohad, Jakin,
Sohar, and Saul, the son of a Canaanite woman.
11 The sons of Levi: Gershon, and Kohath and
Merari.
12 The sons of Judah: Er, Onan, Shelah, Peres, and
Zerah. But Er and Onan died in Canaan. The
sons of Peres were Hesron and Hamul.
13 The sons of Issachar: Tola, Puvvah, Job, and
Shimron.
14 The sons of Zebulun: Sered, Elon, and Jahleel.
15 These are the sons of Leah that she bore Jacob in
Paddan-Aram, together with his daughter Dinah, the
whole number of persons, his sons and daughters, being
thirty-three.

16 The sons of Gad: Siphion and Haggi, Shuni and
Esbon, and Eri, Arodi, and Areli.
17 The sons of Asher: Imnah, Ishvah, Ishvi, and
Beriah, with their sister Serah; and the sons of
Beriah: Heber and Malkiel.
18 These are the sons of Zilpah whom Laban gave his
daughter Leah; these she bore to Jacob, sixteen persons.

19 The sons of Jacob's wife Rachel: Joseph and Ben-
jamin.

20 To Joseph in Egypt there were borne, by Asenath, the
daughter of Poti-Pherah, the Priest of On, Manasseh
and Ephraim.
21 The sons of Benjamin: Bela, Beker, and Ashbel,
Gera and Naaman, Eli and Rosh, Muppim, Hup-
pim, and Ard.
22 These are the sons of Rachel that were born to
Jacob, in all fourteen persons.

23 The sons of Dan: Hushim.
24 The sons of Naphtali: Jahseel, Guni, Jeser, and
Shillem.
25 These are the sons of Bilhah whom Laban gave his
daughter Rachel; these she bore to Jacob, in all seven
persons.

26 All the persons belonging to Jacob who came to
Egypt, that is, all the persons who came of his body,
were sixty-six, 27 and the sons of Joseph that were born
to him in Egypt, two persons; so all the persons belong-
ing to Jacob's house that came to Egypt were seventy.

28 Before him he sent Judah to Joseph, so that he
might guide him to Goshen. They came to Goshen. 29
Then Joseph harnessed his chariot and went up to meet
his father in Goshen. When he entered his presence, he
[his father] threw his arms around his neck and wept
again and again, with his arms around him. 30 Israel
said to Joseph,
"Now let me die, since I have seen your face, for you
are still alive."

31 Then Joseph said to his brothers and his father's
family,
"Let me go up and tell Pharaoh, and say to him,
"'My brothers and my father's family who were

in Canaan have come to me. 32 The men are
shepherds and stock raisers, and they have brought
their sheep, goats, and cattle, and all that belong
to them.'
33 "Now when Pharaoh summons you, and says,
"'What are your occupations?'
34 you shall say,
"'Stock raisers your servants have been from our
childhood up till now, both we and our ancestors.'
so that you may live in Goshen; for all shepherds are
tabooed by the Egyptians."

47. 1 So Joseph came and told Pharaoh, and said,
"My father and brothers, with their sheep, goats, and
cattle, and all that belongs to them, have come from
Canaan, and here they are in Goshen."
2 Out of all his brethren he took five men, and intro-
duced them into Pharaoh's presence. 3 Pharaoh said
to his brothers,
"What are your occupations?"
"Your servants are shepherds," they answered, "both
we and our ancestors."
4 "We have come," they continued, "to live as aliens
in the country, because there is no pasturage for the flock
that your servants have, so severe is the famine in
Canaan. Will you not, therefore, permit your servants
to live in Goshen?"
5 "Your father and brothers have come to you," said
Pharaoh to Joseph. 6 "Egypt is before you. Have your
father and brother to live in the best part of the coun-
try. Let them live in Goshen. And if you know of any
competent men among them, place them as head stock
raisers over what belongs to me."

7 Joseph also brought in his father Jacob, and pre-

sented him to Pharaoh. Jacob blessed Pharaoh. 8 Then Pharaoh said to Jacob,

"How long have you lived?"

9 "The length of my wanderings," Jacob answered Pharaoh, "is one hundred and thirty years. Short and evil has my life been; it has not lasted so long as the lives of my ancestors in their wanderings."

10 Then Jacob blessed Pharaoh, and went out from his presence.

11 So Joseph had his father and his brothers to remain, and gave them landed property in Egypt, in the best part of the country, in the district of Rameses, as Pharaoh had commanded. 12 He also supplied his father and his brothers, and all his father's family, with enough food for their women and children.

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13 Since there was no food in the country, so severe was the famine, both Egypt and Canaan succumbed under the famine. 14 So Joseph gathered in all the money to be found both in Egypt and Canaan, in payment for the grain which they bought; and he brought the money into Pharaoh's house.

15 When all the money in Egypt and Canaan was spent, all the Egyptians came to Joseph and said,

"Will you not consent to give us food? Why should we die before your eyes because there is no money?"

16 "Will you consent," Joseph answered, "to give your live stock, and let me give it to you in payment for your live stock, if there is no money?"

17 So their live stock was brought to Joseph, and Joseph gave them food in payment for their horses, their live stock,—sheep, goats, and cattle,—and their donkeys,

and he supplied them that year in payment for all their live stock.

18 When that year was over, they came to him the next year and said to him,

"We will not conceal from Your Excellency the fact that, since all our money is spent, and our property in live stock belongs to Your Excellency, there is nothing left for Your Excellency except our bodies and our land. 19 Why should we die out before your eyes, along with our land? Buy us and our land with food, and let us and our land be enslaved to Pharaoh. Give us seed. Let us live and not die, and let not our lands become depopulated."

20 So Joseph bought all the land in Egypt for Pharaoh. The Egyptians sold each one his field, because the famine was crushing them. 21 The people he removed to the towns from one end of the territory of Egypt to the other. 22 Only the land of the priests he did not buy, because the priests had an allowance from Pharaoh, and lived on the allowance that Pharaoh gave them; hence they did not sell their land.

23 So Joseph said to the people,

"See, I have bought you to-day and your land for Pharaoh. Here is seed for you, so that you may sow the land. 24 Now at harvest you shall give one-fifth to Pharaoh, and four-fifths shall be yours for seed for the field, and for a supply of food for yourselves, those who are of your households, and your women and children to eat."

25 "You have saved our lives," they replied. "Let us be regarded with favor by Your Excellency, and we will be slaves to Pharaoh."

26 So Joseph established the law which prevails down

to the present day regarding the land in Egypt,—that one-fifth should be Pharaoh's; except that the priests' land alone did not become Pharaoh's.

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27 Israel lived in Egypt, in Goshen; and they acquired property there, and were fruitful and multiplied greatly. 28 Jacob lived in Egypt seventeen years; so that Jacob's life lasted in all one hundred and forty-seven years.

29 When the time approached for Israel to die, he summoned Joseph his son, and said to him,

"If now I have your favor, place your hand, if you please, under my thigh, and promise that you will treat me with kindness and truth. Do not bury me, I beg you, in Egypt. 30 But when I lie down with my ancestors, you shall carry me out of Egypt and bury me in their burying-place."

"I will do as you have said," he answered.

31 "Swear to me," he said.

So he swore to him, and Israel bowed, leaning upon the top of his staff.

48. 1 Some time after news came to Joseph,

"Your father is sick."

He took with him Manasseh and Ephraim, his two sons. 2 When the news came to Jacob,

"Here comes Joseph, your son, to see you,"

Israel rallied his strength and sat up in bed.

3 Then Jacob said to Joseph,

"When El Shaddai appeared to me at Luz in Canaan and blessed me, 4 he said to me,

"'I am going to make you fruitful, increase you,

and make you into a confederation of nations, and
I will give this country to your offspring after
you, to hold in perpetuity.'
Now your two sons who were born to you in Egypt
before I came to you in Egypt are mine; Ephraim and
Manasseh shall be mine just like Reuben and Simeon. 6
But the issue that you have had since shall be yours, and
their inheritance shall be in the name of their brothers.

7 "Now I—when my Rachel died in Canaan on the
road some distance before one comes to Ephrath, when
I was coming from Paddan, I buried her there by the
road to Ephrath,"—that is, Bethlehem.

8 When Israel saw Joseph's sons, he asked,
"Who are these?"
9 "These are my sons," Joseph answered his father,
"whom God has given me here."
"Bring them to me, if you please," he said, "and let
me bless them."
10 The eyes of Israel were so dim with age that he
could not see. But when he brought them up, he kissed
them and embraced them. Then Israel said to Joseph,
11 "I did not think that I should see your face, and
now God has permitted me to see even your offspring."

12 When Joseph had taken them off his lap and had
prostrated himself, 13 he took them both, Ephraim by his
right hand toward Israel's left, and Manasseh by his
left toward Israel's right, and so brought them to him.
14 But Israel reached out his right hand and laid it on
the head of Ephraim, who was younger, and his left
on the head of Manasseh; directing his hands purposely,
although Manasseh was the elder. 15 Then he blessed
Joseph, and said,
"The God before whom my ancestors Abraham and

Isaac lived their lives, the God who has shepherded
me ever since I was born down to this day, [16] the Mes-
senger who like a kinsman has redeemed me from all
harm, bless the boys. Let my name be perpetuated in
them, and the names of my ancestors Abraham and Isaac;
and let them grow into a multitude within the country."

[17] When Joseph saw that his father had laid his right
hand on Ephraim's head, he did not like it, and took
hold of his father's hand to remove it from Ephraim's
head to the head of Manasseh, [18] saying to his father,
"No, no, my father. This is the elder; put your right
hand on his head."
[19] But his father refused and said,
"I know, my son, I know. He too shall both become
a people and shall be great; but his younger brother shall
be greater than he, and his offspring shall become popu-
lous nations."
[20] So he blessed them that day, and said,
"Israel shall use your name when they bless, speaking
in this way,
"'May God make you like Ephraim and Man-
asseh,'"
thus putting Ephraim before Manasseh.

[21] To Joseph Israel said also,
"See, I am about to die. God will be with you all,
and will restore you to the country of your fathers. [22] I
myself give you, Joseph, one hillside more than your
brothers, which I took from the Amorites with my sword
and my bow."

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49. [1] Then Jacob summoned his sons, with the words,
[2] "Gather yourselves together, and let me tell you
what will happen to you in the future:

"Assemble and hear, ye sons of Jacob,
And listen to Israel your father.

3 "Reuben!—thou who art my eldest,—
My strength, and the firstfruit of my manhood,—
Pre-eminent in dignity, and pre-eminent in power,—
—4 Breaking over like water, thou shalt not be pre-eminent!
Because thou didst approach thy father's bed;
Then thou didst pollute!—he approached my marriage-bed!

5 "Simeon and Levi!—brothers!
Weapons of outrage their plots!
6 Into their secret council come not, my life;
In their assembly join not, my soul.
For in their anger they murdered men;
And in their self-will they hamstrung oxen.
7 Cursed is their anger, for it was fierce;
And their rage, for it was cruel.
Let me dissever them in Jacob,
And scatter them in Israel.

8 "Judah!—thou whom thy brothers shall praise!
With thy hand on the neck of thy enemies,
And thy father's sons bowing down to thee!
9 Judah!—a lion's cub!
Home from the prey, my son, thou hast come,—
He is crouched, he is couched, like a lion,
—Like a young lion; who dare arouse him?
10 From Judah departeth not the scepter,
Nor the ruler's staff from between his feet,
Till he cometh into his own,
And the peoples yield him obedience;
—11 Binding his young ass to the vine,

And his ass's colt to the red-grape vine.
He hath washed his clothing in wine,
His attire in the blood of the grapes.
12 His eyes are darkened with wine,
And his teeth are white with milk.

13 "Zebulun!—he dwelleth at the shore of the sea,
A shore for ships, with his flank upon Sidon.

14 "Issachar!—a stout ass!
Couching between the sheepfolds.
15 He hath seen how good is a resting-place,
And how pleasant is the land;
So he hath yielded his back to the burden,
And doeth the tasks of a thrall.

16 "Dan!—his people's champion!
Like one of the scepters of Israel.
17 Dan!—a snake in the road, may I say,—
A horned snake in the path;
That biteth the horse's heels,—
And its rider hath fallen backward.

18 "For thy deliverance I am waiting, O Jehovah!

19 "Gad!—now the bandits are pressing him,—
Now he presseth at their heels!

20 "Asher!—his food is fat!
He yieldeth royal dainties.

21 "Naphtali!—a hind let loose!
And a speaker of beautiful words!

22 "A young fruit-tree is Joseph!
A young fruit-tree by a fountain!

With daughter-shoots lining the wall.
23 They abused him bitterly, they shot at him,
They hated him, did the masters of arrows;
24 But his bow abode in strength;
His arms and hands were agile.
From the hands of the Sovereign of Jacob,
—From thence! came the shepherd and stone of Israel.
25 From the God of thy father,—let him help thee!—
And through Shaddai's aid,—let him bless thee!—
Come the blessings of the heavens above!
Come the blessings of the deep that coucheth beneath!
Come the blessings of the breasts and the womb!
26 Thy father's blessings, which prevail beyond the blessings of my sires,
As far as to the wealth of the everlasting hills,—
Let those be upon the head of Joseph,—
Upon the crown of his head that was separate from his brothers.

27 "Benjamin!—a wolf that preyeth!
Eating the prey in the morning,
And dividing the spoil in the evening."

28 All these are the twelve tribes of Israel, and this is how their father spoke to them and blessed them; each one he blessed with his special blessing.

29 He commanded them also as follows:
"I am about to join my people. Bury me with my ancestors in the cave that is in the field of Ephron the Hittite,—30 in the cave that is in the field of Machpelah, which is in front of Mamre in Canaan,—the field that Abraham bought from Ephron the Hittite to possess as a

burial-ground. 31 There they buried Abraham and his
wife Sarah; there they buried Isaac and his wife Re-
bekah; and there I buried Leah. 32 The field and the
cave that is in it were purchased from the Heth Kin."

33 When Jacob had finished his instructions to his
sons, he drew his feet into the bed; and breathing his last,
he joined his people.

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50. 1 Thereupon Joseph fell on his father's face,
wept over him, and kissed him. 2 Then he directed the
physicians among his servants to embalm his father. So
the physicians embalmed Israel. 3 They took all of forty
days for him; for so many days does it take to embalm.
Seventy days the Egyptians mourned for him.

4 When the period of mourning for him was over,
Joseph spoke to the household of Pharaoh, and said,
"If now I have your favor, speak to Pharaoh person-
ally, I beg of you, and say,
5 "'My father made me swear to this:
"'"See, I am about to die; in the grave that
I dug for myself in Canaan, there you shall bury
me."
"'Now, I beg of you, let me go up and bury my
father and return.'"
6 "Go up," said Pharaoh, "and bury your father as
he made you swear to do."

7 So Joseph went up to bury his father. With him
went up all Pharaoh's officers, the dignitaries of his
household, all the dignitaries of Egypt, 8 all the family of
Joseph, his brothers, and his father's family; only their
women and children, their sheep, their goats, and their
cattle they left in Goshen. 9 With him also went up

chariots and cavalry; the camp was extremely imposing.
10 When they reached the Threshing-floor of Atad, which
is across the Jordan, they made a very great and sorrow-
ful wailing, and he made a seven-days' mourning for his
father. 11 When the Canaanite inhabitants of the country
observed the mourning in the Threshing-floor of Atad,
they said,

"This is a sorrowful mourning that the Egyptians are making."

From that it was named Abel-Misraim [The-Mourning-of-the-Egyptians], which is across the Jordan.

12 His sons did for him as he had instructed them.
13 They took him up to Canaan and buried him in the
cave in the field of Machpelah, the field that Abraham
bought to possess as a burial-place from Ephron the
Hittite in front of Mamre. After he had buried his
father, 14 Joseph returned to Egypt, together with his
brothers and all who had gone up with him to bury his
father.

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15 When Joseph's brothers considered that their father
was dead, they said,

"What if Joseph hates us and repays us all the harm that we did to him?"

16 So they sent to him and said,

"Your father made this command before his death:

17 'You shall say this to Joseph:

"Most earnestly I beg that you will forgive your brothers their wrong to you and their failure of duty, although they did you harm."'

"Now forgive, we beg you, the wrong done by the servants of your father's God."

Joseph wept when they spoke to him. 18 But his
brothers came also and prostrated themselves, and said,

"Here we are, your slaves."

19 "Do not be afraid," Joseph said to them. "Am I in
the place of God? 20 You intended to do me harm; but
God intended it as good, to result, as it has done to-day,
in saving a numerous people. 21 Now do not be afraid,
for I will supply you and your women and children."
Thus he consoled them with words of affection.

22 Joseph remained in Egypt, together with his father's
family. Joseph lived one hundred and ten years. 23 He
saw Ephraim's great-grandchildren; and children of
Machir, Manasseh's son, were also born to sit on
Joseph's knee. 24 Then Joseph said to his brothers,
"I am about to die. But God will *visit* you, and will
take you up from this country to the country that he
swore to give Abraham, Isaac, and Jacob."
25 Joseph also made the Israelite Kin swear to this:
"When God *visits* you, you shall carry up my bones
from here."
26 So Joseph died, one hundred and ten years old.
They embalmed him, and placed him in a coffin in Egypt.

NOTES TO SECTION 12

Text.—37.3, A COAT LIKE THAT OF A PRINCE. The A. V. "coat of many colors" is incorrect; the probable meaning is a garment that had long sleeves and reached down to the ankles; and what is certainly intended is such a dress as was appropriate to men of higher social and political rank, and a costume which would seem to the brothers to mark Joseph out as the intended heir to their father's authority. 37.28, BUT THERE PASSED BY SOME MIDIANITE MERCHANTS, AND PULLED JOSEPH UP

. . . AND SOLD HIM TO THE ISHMAELITES. The A. V. "Then there passed by some Midianites, merchantmen; and they drew and lifted Joseph, etc.," supports by its punctuation the current theory that the pronoun "they" has its antecedent in the brothers, not the Midianites, and that it was accordingly the brothers who sold Joseph with their own hands to the Ishmaelites. There are four difficulties in the way of this interpretation, besides the less natural grammatical reference. These may be briefly stated as follows. 1. Why should the Midianites be mentioned at all, if they had nothing to do with the transaction? and if, as some have thought, Midianites is merely another name for Ishmaelites, then why such a shifting of names? 2. Why was Reuben ignorant of the selling? if absent, as some have supposed, while it was being perpetrated, then how explain that no mention is made of his departure, although he was present in verse 22? 3. How explain Joseph's telling an untruth in 40.15, in asserting that he had been stolen, instead of sold, out of the country of the Hebrews? 4. Can Judah, in 44.20, in the midst of a plea which has, if ever speech had, the ring of sincerity and genuineness, be speaking what he did not himself believe, in saying that his brother is dead? and how could he believe that he was dead if he himself had helped sell him to the Ishmaelites? Attempts have been made to explain each of these difficulties, but together they present a trouble which has led many students to take refuge in theories of a patchwork combination of two discordant stories from different sources. The other interpretation, which has been adopted in making the present translation, namely, that the brothers, although they had planned (37.26, 27) and intended to sell Joseph to the Ishmaelites whose caravan they saw in the distance, and were thus morally guilty, did not actually sell him; but that some Midianites, perhaps roving slave-catchers, kidnapped him from the pit

in their absence, and sold him to the Ishmaelites without their knowledge of what had become of him; and that when they returned from their meal (37.25), and discovered his disappearance, they really came to believe that he had been carried off by some wild beast, so that the message (37.32) that they sent to their father was a mixture of half-truth, cowardly suppression of facts, and falsehood,—this interpretation removes the difficulties mentioned and, it seems to me, explains the whole account easily and naturally,—with one exception. This single exception is Joseph's explicit statement (45.4, 5), "I am Joseph your brother, whom you sold into Egypt." But here we must remember two things: first, to the parties concerned and to the narrator, who knew the facts, there could have been no such difficulties as we find in the narrative, and to us also, if we knew them, it would appear equally simple and natural; and second, Joseph cannot have meant by his expression "sold into Egypt" all that might be put into the words, for he of course knew that it was the Ishmaelites who actually sold him into Egypt. On either interpretation his words meant that the brothers did that which led to his being actually taken into Egypt and sold there; and whether this act of theirs consisted of selling him to the Ishmaelites in Canaan, or of leaving him unguarded in the cistern while the Midianites stole him out and sold him to the Ishmaelites, in either case the brothers, with their consciousness of guilty intent, were in no position to deny his statement. Joseph himself, though he may have suspected his brothers of complicity in his kidnapping, may have been ignorant of their real part in the matter till he overheard their conversation in 42.23. 37.36, THE TRADERS. A. V., "Midianites." The Hebrew has here a word which differs from the "Midianites" of 37.28 by two letters,—*medanim* instead of *midianim;* and, although the word occurs nowhere else in the Old

Testament, there is some ground for taking it as a common noun, a rare term with the meaning "traders" or "merchantmen." It would thus be another name for the Ishmaelites. On the other hand, the versions (Septuagint and others) have "Midianites" here also; and it is possible that the variation in the Hebrew is merely a scribal error. To be compared are 4.18 "Mehujael . . . Mehijael," and 32.30, 31 "Peniel . . . Penuel" (see Notes), where the same supposition has been made. On this interpretation, the statement would mean that the sale by the Midianites resulted in his being finally sold into Egypt; and we should have a confirmation of the interpretation given above of the same expression when used of the brothers. 38.9, GROUND. Hebrew "earth," not the word I have usually translated ground. 38.21, THE VOTARESS. The Hebrew word is applied to women who offered themselves for prostitution as an act of their religion, a widespread feature of Oriental heathen cults. 39.1, AN OFFICER OF PHARAOH'S. The word is the common Hebrew term for a eunuch, but there is some evidence that it was extended in Egyptian usage to other officials of high rank. 39.20, THE "SOHAR." A name for an Egyptian prison, the exact character of which is unknown. 40.13, LIFT UP YOUR HEAD. Compare 40.19 and 20. Joseph uses with evident intention the same form of expression in the two so widely differing interpretations, and the narrator, with a sort of grim humor, repeats it again in telling of the fulfilment. 41.43, ABRECH! This seems to be an Egyptian word, and the interpretation "Bend the knee!" is not certain. 42.38, SHEOL. We have no exact English equivalent for this Hebrew term. It corresponded roughly to the Greek Hades, and meant the "other world," or the world of the dead, without making any such distinction as that between the English

terms "hell" and "heaven." 46.15, THIRTY-THREE. The difficulty about the number here is best explained by supposing thirty-three to be an error of transcription for "thirty-two," Er and Onan not being counted. Owing to the Hebrew method of writing numbers, errors in copying them were more liable to occur than in other parts of the text; and here some copyist may have been misled by counting over the names in the table, including Er and Onan, and omitting to notice Dinah, who is mentioned below. 46.27, SEVENTY. 32(Leah) +16 (Zilpah) +11(Rachel,—omitting Joseph and his two sons) +7(Bilhah)=66; and 66+3(Joseph and his two sons) +1(Jacob)=70. 47.31, LEANING ON THE TOP OF HIS STAFF. So the Syriac Version, the Septuagint, and Hebrews 11.21. The Hebrew, however, according to the Massoretic text, reads "on the head of the bed." 49.10, TILL HE COMETH INTO HIS OWN. To take "Shiloh" as the proper name of a person, a prophetic title of the Messiah, as in the A. V. "till Shiloh come," is highly improbable; and to take it as the proper name of a place, "till he come to Shiloh," although a possible translation of the Hebrew, is unlikely. The passage does seem to contain, however, an expression of the Messianic hope. The -oh means "his." I conjecture that shil is for sh'il, which would mean "thing asked for." Thus Shiloh would mean "thing asked for by him," his demand, his claim. I offer this as a conjecture for the consideration of scholars. But we should not be too sure of the interpretation of an obscure passage.

Origin.—Everything in this section might have been collected by Joseph, except the verses at the end, which contain an account of his death. These may have been added by Moses.

Form.—The section is a series of narratives, contain-

ing a number of oracles, some of them of considerable length. It traces the development of the family of Jacob into the twelve tribes of Israel. It falls into twelve subsections, which may be grouped into three larger divisions. The literary continuity of this section is greater even than that of Section 9; with the exception of the second subsection, which is a separate episode, it runs on, a single story, to the close, showing a sustained power of construction and an unsurpassed mastery of the art of narration.

Contents.—The first two subsections together tell us of Jacob's Sons in Canaan (37.2—38.30).

1. Joseph Sold in Egypt (37.2-36). Joseph was born when Jacob was about ninety years old; but although the youngest of Jacob's sons until the birth of Benjamin, there could have been little difference between his age and that of Issachar and Zebulun. It was therefore mainly through his filial care of his father, probably, that he came to be the best loved of Jacob's sons. But for whatever reasons, Jacob was decidedly partial to him, and showed it. And Joseph had dreams of future greatness and superiority. In this way he became the object of hatred to his ten older brothers. They plotted to sell him into slavery; and through their act, though not actually by them, he was kidnapped by some wandering Midianites and sold to Ishmaelites who sold him in Egypt to Potiphar, the "head butcher" of Pharaoh. The brothers, ignorant of his fate and supposing him dead, concealed their responsibility in the matter from Jacob by a trick of deception.

2. The Birth of Peres and Zerah (chap. 38). It is a shameful story, but the essence of it is that Judah had these two sons by Tamar, the widow of his own son, having mistaken her for a prostitute.

The next six subsections, which may be entitled The Removal from Canaan to Egypt, tell in a brilliantly

sustained piece of narration how the family of Jacob came to migrate into Egypt. Joseph is the hero throughout this portion of the section. (39.1—47.26).

3. Joseph in Potiphar's House (39.1-20). Joseph was thrown into prison on a false charge, because he would not sin with Potiphar's wife.

4. Joseph in Prison (39.21—40.23). He won the favor of the warden and of his fellow-prisoners by his faithfulness and efficiency; and he successfully interpreted the dreams of two of them, predicting for one his execution, and for the other his restoration to Pharaoh's favor.

5. Joseph Exalted (chap. 41). Two years later Pharaoh himself had dreams, and at the suggestion of this official Joseph was called in to interpret them. He did so, predicting a seven years' famine after a seven years' plenty; and Pharaoh was so much impressed that he believed Joseph and made him next to himself in power with special commission to prepare for the famine. Joseph was then thirty years old.

6. Joseph and His Brothers (chaps. 42, 43, 44, and 45). The first visit of the brothers to Egypt is told in Chap. 42. Nine years after Joseph's exaltation, in the third year of the famine, which extended to Canaan, Jacob sent his sons except Benjamin to Egypt to buy grain. Joseph recognized his brothers without being recognized by them. He accused them of being spies and on this ground kept Simeon a prisoner until they should return with their youngest brother and thus prove their story true. Secretly he restored their money to them, having it put into their sacks of grain. The second visit is described in the next two chapters, 43.1—44.34. When the famine pressed, Jacob at last consented to let Benjamin go. After playing on the fears and on the consciences of his brothers, Joseph finally

prepared to make himself known to them. In this juncture it is Judah who acts the noblest part. Chapter 45 tells how Joseph sent for his father and his kin. He has his brothers take back with them such gifts and means of transportation as were convincing.

7. Jacob's Migration (46.1—47.12). Israel prepared to go down to Egypt, 46.1-7, receiving the direction of God at Beer-Sheba. At this point a list of the Israelites is inserted, 46.8-27, very much as the list of Jacob's sons is inserted (35.22b-26) in Section 9, in the account of Jacob's return to the home of Isaac. The order here observed is as follows: the six sons of Leah; the two sons of her maid; the two sons of Rachel; and the two sons of her maid,—the sons in each group being given in the order of their ages. The list includes the names of all their then children. All the family of Jacob, not counting the slaves, amounted to seventy persons. The subsection then continues the account of the migration and the reception of the family in Egypt, 46.28—47.12. Here the dignity of character of the patriarch Israel becomes conspicuous, especially in his interview with Pharaoh.

8. Joseph and the Egyptians (47.13-26). The climax of personal interest of the story is reached in the meeting of Jacob and Joseph in chapter 46; but the story of Joseph's conduct as a statesman remains to be completed. He buys all Egypt for Pharaoh with the grain that he has collected, and in so doing lays the foundation for that despotism which later enslaved the Israelites themselves.

In the four remaining subsections, which may be taken together as dealing with the Israelites in Egypt, the lives of Jacob and Joseph in the country of their adoption are brought to a close. (47.27—50.26).

9. Jacob's Blessing of Ephraim and Manasseh (47.27—48.22). Jacob makes of the two sons of Joseph each

a tribe, and thus raises the number of the tribes to thirteen.

10. Jacob's Dying Blessing of His Sons (chap. 49). This blessing was put in a poetic form, and was understood to be both a testament and a prediction, and to have prophetic authority. Jacob deposes Reuben from the pre-eminence of the firstborn on account of his sin with Bilhah. Simeon and Levi he scatters in Israel on account of their treacherous murder of the Shechemites. Judah he makes the head. Zebulun, the sixth son of Leah, is put before Issachar, the fifth son, for what reason does not appear. Going next to the sons of the maids, he takes them in this order: Dan, the oldest of Bilhah Rachel's maid's; Gad, the oldest of Zilpah's; Asher, the younger of Zilpah's; Naphtali, the younger of Bilhah's. Then he takes up Rachel's sons. On Joseph he enlarges with great pleasure, putting him by the side of Judah. A brief word is added for Benjamin. Then comes the account of his death.

11. The Burial of Jacob (50.1-14). His sons embalm him according to the Egyptian method, take him to Canaan, and bury him in Machpelah.

12. The Sons after Jacob's Death (50.15-26). How Joseph continued the friend and protector of his brothers is told first, 50.15-21. Then comes the death of Joseph, 50.22-26. He dies having charged his people, when they should return from Egypt, to take his bones with them. Hence he too was embalmed.

Facts and Teachings.—The sons of Jacob married into other races: Judah a Canaanite, Joseph an Egyptian, and the other sons probably women of Canaan, since they were none of them old enough to be married when Jacob brought them from Paddan-Aram to Canaan. Half the blood of Jacob's household that came into Egypt was thus probably not Abraham's blood, or even Terah's blood.

Judah has the primacy among the tribes.

The authority of the patriarch over his household as long as he lived, and, by his decrees, even after his death, is great. This accounts for Esau's yielding Canaan to Jacob.

It must be noted that prophecy was in great use all through the Genesis ages. Adam, Noah, Abraham, Isaac, and Jacob were all prophets, inspired men who spoke by divine authority. Various methods of revelation to the prophets were employed, among them different forms of theophany, angels, and dreams. Psychologically, these experiences, being unlike ours, are not explicable to us; but the reality and trustworthiness of them were somehow certified to the subjects of them, and confirmed both to them and to others by signs accompanying and following.

Especially noteworthy is the doctrine of providence exhibited. It comes out most unmistakably in the case of Joseph. Accidents and wicked volitions all alike become parts of the one mesh of agencies used by God in the execution of his undefeated purposes.

Two principles obtain. One is that every one, covenant or no covenant, comes somehow at last to receive according to his doing. The other is that God disciplines his covenant people for their own good, sending them to Egypt in order to bring them up again. He chastises, not to destroy, but to train.

And most admirable is the product of this discipline in such characters as Israel, Judah, and Joseph.

CHAPTER IV

THE FACTS OF GENESIS

We may regroup the facts stated in this narrative under seven heads: geography in the broadest sense; events, especially their chronology; the material environment as modified by man's activity, or wealth and industry; man's intellectual life, including his science, art, and culture; man in social relations and institutions, such as family and political organization; man in his religious life and institutions; and biography. More briefly, but using the terms loosely, the heads may be called geography, chronology, wealth, culture, society, religion, and biography.

Geography.—Here we do not endeavor to present the facts of geography as gathered from all sources for the illustration of Genesis, but we assume a knowledge of these facts which it belongs to Biblical geographies to present. Nor is it our aim to point out just such geographical facts as Genesis states, a task more curious than profitable. But our aim is to get the place or geographical theater on which the Genesis history was enacted, to see the geographical world of its actors and narrators. And in this it is necessary to anticipate the chronology far enough to say that our subject falls into three distinct parts: the geography of the antediluvians, or the antediluvian world; the post-diluvian world; and the patriarchal world.

In the antediluvian geography there is really only

one question, the location of Eden. For in Eden was the Garden covering a portion of Eden and surrounded by Eden; and outside of Eden the land was all land of refuge or exile (4.16). Gradually, of course, the land around Eden would become known to the Sethite community, and to longer distances in some directions than in others; but we have no data for determining the limits of the earth as known to them.

The Garden was so located in Eden that it was watered by a river that flowed out of Eden (2.10), that is, the Garden was in the lower part of Eden. Above the Garden this river had four forks, one of which is indentified as the Euphrates, and another as the Tigris. The other two are not identified to us. Eden, then, was in the lower end of the Euphrates-Tigris valley, the Garden being below where the two and two other rivers became one, and on this one before it reached the sea. This accords also with 1.9, from which we may infer that man's first home was by the sea, and that looked at as the one receptacle or collection of waters. We may therefore infer that the geographical relations of these rivers and the Persian Gulf were such as the location demands. The Garden may have been located at a place now covered by the Persian Gulf.

It is possible that some of the Cainites may have pushed out in one direction or another, and have become lost altogether to the knowledge of the Sethite community; and even from the Sethites migrations may have strayed off into the unknown and passed into oblivion. The only sure point in antediluvian geography is that Eden was in the lower Euphrates-Tigris valley.

When we come to post-diluvian geography, we have the Euphrates-Tigris valley as the center. Babel, Erech, Accad, Calneh, in Shinar, (10.10 and 11.9) are to be identified with Babylon and neighboring cities; these are on the lower Euphrates. Higher up, on the Tigris, we identify Nineveh, Rehoboth-Ir, Calah, and Resen with Nineveh and neighboring cities. Sidon and the other boundaries of the Canaanites (10.19) are fairly certain. The mountains of the East (10.30) and the boundaries of the Joktanites are, it is most likely, to be sought in or about Arabia. The islands or coasts of the nations (10.5) probably lie in the Ægean Sea and the eastern Mediterranean, or along them. Ararat (8.4) is uncertain. Egypt does not come into view, or not with certainty; for we cannot build on the name Misraim (10.13), for it appears here as the name of one of the sons of Ham (10.6), and not as the name of a country. Similar remarks may be made as to Cush (10.6) and Havilah (10.29). Of course the conditions found in Egypt in the patriarchal period show that Egypt was already inhabited before the patriarchal period; but Egypt may have been altogether unknown to the authors of the Genesis accounts of the post-diluvian period. If the notes about Cush and Havilah in 2.11-13 were inserted before the flood, they tell us nothing; for their coincidence in sound with later names of countries may be an accident arising in the change from the language in which that account was first composed into the language in which these names of countries are found. If these notes were inserted during the post-diluvian period, they likewise tell us nothing, or, at the most, suggest that the men Cush and Havilah settled their

families first in districts in the Euphrates-Tigris valley. The names might have become applied later to other districts for several possible reasons other than because they were first settled by these men or their descendants.

The world, then, as known to the post-diluvian authors, the tellers of the accounts contained in the fourth, fifth, and sixth sections of Genesis, 6.9—11.26, was the valley of the two great rivers, Euphrates and Tigris, and the lands westward to the Mediterranean. Other lands may have been known to them. And there may have gone out from the Noachic people or peoples streams of population in one direction or another and become separated from the central hive; and of some such streams the authors of these accounts may have known nothing. The information that they do give may help us to begin the tracing of certain streams of population, and even to follow some of these streams a distance; but the disflations and conflations of peoples or streams of population were too numerous and complicated to permit us to go far, or to be exact to a large extent.

It is here we may make another supposition. Before the flood, as already pointed out, there may have been emigrations into distant lands, peoples that went out of the knowledge of the Sethite community. If so, were such peoples destroyed in the flood? The question I raise now is one of interpretation. Do the statements about the flood, interpreted as the statements of the witnesses of the facts, involve the denial that there were such offshoots beyond the limits of the flood? I am constrained to say that these statements thus interpreted do not involve this denial

necessarily. At the same time, we cannot say that any such offshoots took place and escaped the flood, and the feeling of the Genesis narratives seems to make against the supposition.

In the patriarchal period, besides much concerning places within the region that came into view in the preceding period, Egypt and its river Nile become a part of our world; and there is some extension of our horizon east of Babylonia perhaps (14.1). But what was there south and west of Egypt, west of the coast and islands of the Great Sea, north of Paddan-aram or Mesopotamia, and east of Assyria and Babylonia and the countries immediately contiguous, are questions neither answered nor asked in Genesis.

CHRONOLOGY.—We shall take up the three periods in order, and inquire into the length of each and the order of its events.

If there were no omissions in the table in chapter 5, the antediluvian period would cover 1656 years; but there are probably omissions, and the period may have been twice as long, or even more. As there is a like lack of exact data for determining the length of the next period, which ended somewhere about 2000 B. C., it may have been only about 360 years, or it may have been several times that length. The flood, then, may have taken place anywhere from say 2500 B. C. back to 3500 B. C., and the antediluvian period may stretch back from the flood as much as three or four thousand years, or even more. The Genesis narrative of human life begins at a time probably somewhere between 8000 and 4000 B. C.

In the antediluvian period we have not means of

determining the time relations of the Cainites and the Sethites; but the Cainite civilization seems to have preceded the Sethite; and therefore we may suppose the ninth among the Sethites, Lamech, to have come after the seventh among the Cainites, and to have been named for him. If this supposition is correct we may thus connect Mehalaleel, the fifth among the Sethites, with Mehujael, the fifth among the Cainites; Jared, sixth, with Irad, fourth; Enoch, seventh, with Enoch, third; and Methuselah, eighth, with Methusael, sixth. In any case, we must put the rise of the useful arts among the Cainites before they came into use in the building of the ark.

The following, then, is a possible outline of the course of events in this period: first, the life in the Garden, and then in Eden outside the Garden, until the banishment of Cain; second, the separate development of the two lines with little communication, until Kenan, fourth among the Sethites; third, intercourse between the two lines, the Cainites giving forth more influence than they received, yet no serious break from Jehovah among the Sethites, until in the time of Lamech, the seventh among the Cainites; fourth, a brilliant material advance among the Cainites, and intermarriage between them and the Sethites, with resulting corruption of all, until the days of Noah; fifth, attempted reformation and failure in the days of Noah, until the flood.

The post-diluvian period we have already taken to reach from the flood till the migration of Abram to Canaan, and to cover at least several hundred years, or at most a thousand or so.

This period we may divide into smaller periods as

follows. The first is from the flood to the dispersion from Babel, during which time the Noachic family, with possible minor exceptions, remained together. Perhaps this period comes down to Peleg (10.25), the sixth among the Shemites, counting Noah as first. The second is the age of the dispersion, from the birth of Peleg to the migration of Abram, during which period the families of Noah's sons dispersed from Babel in different directions, the family of Abram being among the last to go far away from the Babel center.

The dispersion from Babel preceded the kingdom of Nimrod (10.8-10); but Asshur (10.11-12) may not have left Babel before the rise of Nimrod's kingdom. This would parallel the fact that the Canaanites originated at Babel, or before the dispersion, and afterwards were dispersed (10.15-19).

The patriarchal period, reaching from the migration of Abram to the death of Joseph, about 285 years, can be calculated thus: from the migration to the birth of Isaac, 25 years (12.4 and 21.5); to the birth of Jacob, 60 (25.26); to the going down of Jacob into Egypt, 130 (47.9); and to the death of Joseph, 70. For he sent for Jacob nine years after his elevation (45.6-11), that is, when he was 39 years old (41.46), and Jacob arrived when Joseph was about 40 years old; and Joseph lived 70 years longer (50.22).

The sections, 25.12-18, 36.1-8, and 36.9-37.1, project their events into the time of succeeding sections. Chapter 38 belongs to the time of selling Joseph, and before (38.1). Chapter 25.1-4, about Keturah, must precede Chapter 15; and probably Abram took

Keturah while still in Ur, or at the latest while in Haran (12.5). Chapter 20 takes place in Gerar, in the neighborhood of Kadesh and Shur, where Abram was when he took Hagar (16.7,14); and he went there from the oaks of Mamre (18.1 and 20.1), as he did when or before he took Hagar (14.13). The events of Chapter 20, then, may belong between Chapters 14 and 16, say between 14 and 15. The Hebrew is prone to such transpositions of events without giving as clear indications as we should give. But in this case the absence of all indication, and the absence of any apparent reason for not bringing the events of Chapter 20 in at their chronological place, join with the most natural reference of 20.1 to 18.1 and 18.33 rather than to 14.13 to convince me that the narrative means that the events of 20 follow those of 18.1-33.

We may outline the patriarchal period as follows. The first twenty-five years (12.4 and 21.5) begin with the migration of Abram, who took with him Sarai and Keturah and Keturah's children, and of Lot, who took with him his wife and children, both taking their slaves and cattle and goods. After reaching Canaan they sojourned a while in Egypt. Returning to Canaan, the clan divided, Lot choosing the fertile region about Sodom. Later Abram, who had entered into confederacy with three other chiefs, and had of his own clan 318 warriors (14.13,14), defeated the kings from the East, and rescued Lot and the other captives from Sodom. At the end of ten years following a promise of his own legitimate seed (Keturah's not being counted, as she was a concubine only), Abram took Hagar as a wife to bear children

in the name of Sarai (16). Fourteen years later, or thirteen after Ishmael was born of Hagar, Isaac by Sarah was promised, circumcision being instituted, the chief Abraham and the 13-year-old prince Ishmael and all their male servants being circumcised. Before Isaac was born Sodom and its allied cities were destroyed, only Lot and his two daughters escaping, and the clan of Abraham removed for a while from the oaks of Mamre to Gerar. Isaac was born, whether in Gerar or in Hebron (the oaks of Mamre) we are not told. Now the clan consists of Abraham, his wife Sarah and her infant Isaac, his slave wife Hagar and her 14-year-old son Ishmael, his concubine Keturah and her eight sons, several hundred warriors, the women and children, and the cattle and goods.

The next sixty years opens with a violent disturbance in the family. Sarah disowns Ishmael, and when 17 years old he and his mother are cast out of the tribe. Probably about this time Keturah's sons and the children of any other concubines, if there were others (25.1-6), were sent away. So, while the Isaac clan was developing in the west, the tribes of Moab and Ammon were beginning east of the Jordan, and the tribes of Ishmael and of the sons of Keturah still farther to the east. At the same time Abraham was making peace treaties and confederacies with tribes of Canaanites and Philistines among whom he was a nomad dweller. It was probably after Abraham had sent away all his natural children, and had only his one legitimate heir with him, that he was commanded to sacrifice Isaac as a burnt-offering (22). As Isaac grew up, the question of a wife for him began to come to the fore, and atten-

tion was already directed to Nahor's family (22.20-24); but Sarah died before any definite step was taken. From one of his friendly confederates Abraham bought land for a place of burial, thus beginning the transition from nomadic life to a more stable settlement. From all his political friends Abraham turned to his far eastern kin, and brought thence a wife for his son Isaac, Rebekah, granddaughter of his brother Nahor. At this time Isaac was 40 and Abraham 140 (25.20); and twenty years were spent by the widowed patriarch and his married son in quiet, waiting for children.

At last, when the father is 60 and the grandfather is 160, the next seventy years is opened with the birth of two sons of Rebekah, Esau and Jacob. Fifteen years the old grandfather Abraham remained with Isaac and Rebekah, to watch the growth of the two boys; then Isaac and his brother Ishmael, now 75 and 89 respectively, buried him by Sarah. Isaac was conspicuously a man of peace, and kept up his father's treaties. Jacob bought the right of the firstborn from Esau. Esau, when 40, married two Hittite women (26.34, 35), the tribe in which his clan owned the burying-place. Jacob waited; and when Isaac, thinking soon to die, would bless Esau, Jacob steals the blessing. The result was the disruption of the family. Jacob fled to Paddan-aram to his mother's kin. All this time the Moabites and Ammonites, now 130 years from the birth of their ancestors, who were born about the same time as Isaac, the Midianites and other descendants of Keturah,—a still older tribe,—and the Ishmaelites, a tribe in age between these two, were multiplying. Among all these kinsmen, so far as we

know, there was a friendly intercourse. Esau married an Ishmaelitess, thinking thereby to please his parents.

The next sixty years of storm opens in gloom. Those tribes are flourishing. Esau has three wives, and probably a number of children, and is with his parents. Jacob is 70 years old, without wife or child or property, an exile and almost a tramp. He spent twenty years in Paddan-aram as Laban's hired servant. At the end of the first seven he married Leah, and a week later Rachel. When he quit Laban, fourteen years later, victor in the long battle of cunning and deceit, he had his two wives and two sub-wives, his eleven sons and one daughter by these women, and a large property in cattle and slaves. Meanwhile, we know not why, Esau had separated from the Isaac clan, leaving it in Palestine and going into settlement in Seir, while still keeping a friendly connection with the old patriarch father. Meanwhile also, or at the latest before reunion with Jacob, Rebekah died. The widowed Isaac, still dwelling in the South, was 150 years old when Jacob made his treaty with Laban in Gilead and sent messengers to Esau in Seir. At the reconciliation with Esau Jacob offered to move on to Mount Seir, perhaps meaning to go that way to Isaac in Gerar (33.14 and 28.21). By some understanding not recorded, Esau did not require this, and, for some reason not explained, Jacob did not join his father Isaac for some time. Before he finally came to him at Hebron, Jacob, become Israel (32.22-32), settled at Shechem, where he even bought land and erected an altar. Dinah, who was probably about two or three years old when Jacob came to Shechem, was a woman before he left Shechem; so he must have lived at

Shechem a dozen years or more. Because of her ruin by the prince of Shechem, Simeon and Levi, who would then be grown men, and who must have used the military force of the Israel clan, destroyed Shechem. This forced a removal from Shechem, where Jacob left all the idols that were still among his clan. He went to Bethel, where he built an altar, had all the promises renewed and confirmed to him, and buried Deborah, Rebekah's nurse. This indicates that, while the Israel clan and the Isaac clan had not yet united, there was intercourse between them. Jacob may have personally seen his father, and may even have received a visit from his mother; but probably she was already dead, and Deborah had been given by Isaac to Jacob, who needed a nurse in his large family of young children. Finally Benjamin was born. The two clans seem to have been united a little before Isaac died (35.27). At Isaac's death at the age of 180 Jacob was 120, his children, except Benjamin, ranged from about 42 to about 30, Joseph's age. Hence it was some years before Isaac's death that Judah married a Canaanitess; for he had three grown sons by her some time before the descent into Egypt—that is, before Joseph was 40. It was also thirteen years before Isaac's death that the 17-year-old Joseph was sold (37.2). We must not infer from 37.9, 10, that Benjamin was yet born; Rachel was then alive (37.10, "thy mother"), but there was in the family the expectation of another son by her (30.24). After Joseph was gone, Benjamin was born (if just after, his mother's grief may have helped kill her and would explain her calling the child Son of my Sorrow, 35.18), Leah having, it is probable, died before

and received burial in Machpelah (49.31); thirteen years after, Isaac died; and ten years after Isaac's death came the descent into Egypt, a ten years for Joseph made up of activities as ruler of Egypt (through the seven years of plenty and three of the famine), to which exalted position he had come out of an imprisonment that lasted over two years (41.1), and that was preceded by some ten years of slavery.

At the time of the descent of the Israelite clan into Egypt, the Keturah tribe was considerably more than 200 years from the birth of Keturah's sons; the Moabites and Ammonites were 190 years from their origin, as were the Isaac clan from theirs, (but they had lost a half century in their development in the Jacob line); and the Edomites were 130 years from the birth of Esau (and they had had a most rapid development).

The last 70 years of the patriarchal period extends from the settlement in Goshen to the death of Joseph. Four or five years the famine continued, during which Joseph effected the agrarian revolution in Egypt; for 12 or 13 more Jacob survived, to be then embalmed and carried to Machpelah for burial; and for the remaining 53 Joseph remained in power and the Israelites in Goshen had every favorable condition for rapid increase and material prosperity.

Discoveries may at any time be made that will identify Joseph's Pharaoh, and date the descent into Egypt. It is already thought to be practically certain that the Amraphel of 14.1 is to be identified with Hammurabi; but the date of Hammurabi is not fixed beyond doubt. The Biblical data seem to yield

us some such result as the following. The Exodus was 480 years before the building of Solomon's temple (1 Ki. 6.1). The covenant with Abraham was 430 years before the Exodus (Gal. 3.17 and Ex. 12.40, 41). Abraham was 100 years old at the final covenant with him in Gen. 17. But the building of the temple was about 975 B.C. The migration of Abraham, then, was about 1910 B.C., and the descent into Egypt about 1625. Or if we understand the 430 years of Ex. 12.40, 41 and Gal. 3.17 to begin with the descent into Egypt, which seems to be the meaning of Ex. 12.40, 41, then this entrance took place about 1885 B.C., and the migration about 2170.

WEALTH.—The first wealth was fruits and animals, and the first industries were horticulture and the feeding of flocks. Then came hunting and the making of weapons. From simple weapons and tools of wood and stone men rose to edged tools of copper and iron. Tents came into use, perhaps in connection first with the tending of cattle. Collections of population grew into what were called cities. Clothing began with the use of skins, and the art of making clothing developed we know not how far. Men got to making musical instruments, both wind and stringed. And the useful arts went so far before the flood that the building of the ark was possible.

What forms of agriculture besides horticulture were practiced before the flood we are not told; but after the flood we find Noah raising a vineyard. The use of flesh as food would give a new stimulus and direction to the useful arts, and multiply the forms of wealth. The art of building with a sort of mortar

and brick so strong as to make possible the erection of lofty structures, appears in the midst of the post-diluvian period at Babel. And the later migrations put different clans and tribes in possession of varied lands and natural resources.

In the patriarchal period we see such wealth as wine, precious spices, fine meal baked in cakes, cooked veal, besides curd and milk, used for food, involving cooking and other arts of preparing food; sheep, goats, cows, turtle-doves, and pigeons, their flesh used for sacrifice and for food, and asses and camels used as beasts of burden, besides the use of skins and wool for clothing as also vegetable fiber; wells and water-skins, making man measurably independent of streams and location for drink; tents, and also houses; property in real estate, with settled agriculture; military equipment, with the art and practice of war, leading to the use of chariots, and of wagons in the labors of peace; ornaments such as staff, ring, and chain, made of silver and gold; metal money, commerce, and traffic; slaves; and accumulated riches of some individuals and nations, making them immensely wealthy in comparison with others.

Culture.—Beside the evidences of intellectual development and culture in the wealth and industries already mentioned, note may be made of the following facts. Even before the flood there were the beginnings of botany, zoology, and astronomy from the first. Sufficient progress was achieved in mathematics to make measurements and keep records in numbers up to one thousand. Music was cultivated. Poetry was produced and handed down. The sacred narratives

were composed and transmitted. There were the beginnings of literature.

After the flood the one language of the family of Noah split up into dialects, and hastened the dispersion which the union at Babel was intended to check and prevent; and during this age intellectual progress was made in a larger knowledge of the physical environment, of geographical facts and relations.

Coming to the patriarchal period we find a wealthy and cultured empire in Egypt, a confederacy of kings in Babylonia capable of making distant expeditions, and smaller kingdoms scattered through Canaan; and in all kingdoms much court luxury and refinement, as far as the meager evidence in Genesis enables us to judge. The patriarchs were nomads in transition toward settled agriculture. In their customs of hospitality, of burying, of intercourse, and in their feelings, we see evidences of refinement. Abraham's servant Eliezer was a gentleman, to say nothing of Abraham and Isaac. These patriarchs had records, which they treasured and transmitted; additions were made by them from time to time to their literary treasures; and they showed capacity for a worldwide outlook.

Society.—To understand the world as society was in those ages, account must be taken of the long lives that men lived in the earliest times, and even into the patriarchal period. This one fact explains how customs would become established and have the force of law in the absence of explicit enactment and of visible enforcement. Even strangers and enemies would obey the customs.

We cannot study the social life at all without discovering the dominant influence of sex, and its attendant facts of birth and growth and death. At the beginning marriage was made sacred, and circumcision and oracles came later to keep alive this sense of its sacredness. Yet Abraham was willing to risk his wife's being taken by another, and does not seem to have considered it a grave evil. Polygamy arose early, flourishing before the flood; and, while there appears to have been no polygamy in Noah's family, we find it wide-spread in the patriarchal age and among the patriarchs themselves, except in the case of Isaac. The custom of sub-wives, whose children were counted as the children of the upper wife, is a form of polygamy in the families of Abraham and Jacob. And simple concubinage was practiced as a matter of course by both Nahor and Abraham. Prostitution was everywhere without serious rebuke. And certainly in places other forms of sexual perversion were prevalent. And there were no limitations on marriage between kin. In the nature of the case, brothers and sisters married one another at the beginning; and Abraham married his half-sister, and Nahor his niece, without thought of wrong. The custom of the levirate, requiring a man to marry his deceased brother's widow, if the brother died childless, and to count the children of the new union as children of the deceased, was rigidly fixed among the patriarchs and their neighbors. In all ages intermarriage between peoples has been potent in influence; and the Genesis ages were not an exception.

Marriage involved the first form of subordination; for even before subjection of wife to husband was

uttered in 3.16, the idea was present in calling her a help to him, 2.18, 20. Yet where marriage had its sacredness recognized, the free woman was supposed to give her consent, as in the case of Rebekah, chap. 24.

The next form of subordination is that of child to parent. This authority reached over the immediate children to the grandchildren and remoter descendants. This patriarchal authority manifests itself most strikingly when the patriarch appoints the relations of his descendants for the future, his word having the authority of an oracle as well as a testament.

The third form of authority to arise was that of older brother over younger, especially of the firstborn over the younger children. Necessarily the firstborn would exercise a sort of control over his infant brother, and thus the habit would start and grow into a binding custom; and on the death of the patriarch the oldest son naturally took his place as head of the tribal family. Thus the tribal unity was preserved.

As the tribe expanded the chief became a hereditary king; and everywhere in the patriarchal period we see kings and their courts. But there necessarily developed also a scale of superiors and subordinates, so that there were rulers under rulers, as in Egypt, and perhaps in Edom. The father was the head of the family in religion. Hence he was a priest-father, and became a priest-patriarch, and a priest-king, as Melchizedek and Abraham both; but there arose, not only subordinate rulers, but also subordinate priests; and so after a time a class of priests, as there arose classes of rulers. So authority tended to caste. There was developed one way of escape from stratification

of society into hereditary castes, the way of agreements and covenants as between equals. So there were even confederacies between kings, between tribes, between cities, which seem to have been really each a settled tribe or an alliance of settled tribes. But the cities do not seem to have been republics, but government was everywhere monarchical, more or less modified by what we may call oligarchies.

Kinship and association made for holding the tribe together as it grew, and intermarriage and other common interests in the struggle with nature and with human enemies would often tend to unite distinct tribes. This unifying tendency showed itself in the bold attempt at Babel, and largely realized itself in such kingdoms as Egypt. But disagreements and diverse interests would tend to disintegration, and this we see at work effectively among the descendants of Terah. Such division would receive a powerful check in peoples that became land-owners, and more especially where the land was owned by the tribe or its government.

Sometimes instead of separation there would be banishment out of the tribe. Such banishment was the penalty of murder before the flood; but after the flood the banishment was effected by putting to death. Other offences came to be punished with death, or imprisonment, as in Egypt and by the Jacob clan at Shechem in the case of Hamor's son. In Egypt the king had a body of executioners. The cruelties of that fierce time are indicated in the Genesis records, but only incidentally. Witness the decision of Judah to put Tamar to death as a matter of course.

War was raging constantly. Even before the flood

men became famous by war. The tribe had its men organized as a military force, as even Abraham's clan. And in the more highly developed little kingdoms, as Abimlech's, there was a standing military force—to say nothing of the larger kingdoms. In fact, it was by war and forcible subjugation that the greater governments were built up. There was such a thing as friendly amalgamation, and there were such things as hospitality to strangers (which was held by custom as a most sacred obligation), and treaties and covenants of peace and friendship; but war prevailed, being one of the three conspicuous evils of society in those ages. The other two were polygamy, of which we have already spoken, and slavery.

There is no mention of slaves before the flood, nor in the ark; but there may have been slaves. If there were, they would hardly have been mentioned; and the fact that Noah has language in which to express the curse of servitude indicates that the thing was already familiar. With Abraham and the other patriarchs slavery was a matter of course, and is mentioned in the narratives only incidentally. Indeed, slavery, which grows immediately out of war, affording a use for the captives, is inevitable except where there is organized force strong enough to prevent it, and minded to do so. As practiced among the patriarchs it had a bright side. Deborah was the object of affection and honor, like a mother. A slave was the manager of Abraham's affairs, and at one time his heir. A slave became sub-wife to Sarah, and the like thing was repeated in the family of Jacob. And slaves were circumcised just as free men. Still slavery was there—the fullest expression of that caste spirit

which stratified society into classes from the slave up through the tiller or the shepherd and soldier to the priest and the chief and the king.

RELIGION.—Referring to the chapter on doctrines, it is sufficient here to direct attention to two facts: that idolatry in many forms, polytheistic idolatry, was well-nigh universal; and that there were in the times of the patriarchs many families or clans that worshiped the same God as Abraham; but even where Jehovah was worshiped there was usually some mixture of hostile idolatries.

BIOGRAPHY.—Many names must be passed over because no material is given, and others because too little is given for a probable construction of the character, as the Pharaohs and the Abimelechs, Potiphar and the butler and the baker. Even in these there is temptation to conjecture, but it is not safe. One fact there is, besides other differences in environment and inheritance between them and us, that we must bear in mind in any effort to imagine the men and women of Genesis,—their long lives. We will take them up by groups and individuals.

Adam and *Eve* are too representative and too far away for us to distinguish their individual characteristics. But a few things we can say. Adam was not deceived, while Eve was, though just what his mind was in the situation we cannot tell; he and Eve both accepted the covenant grace of Jehovah; and Eve took the intense interest natural to a mother in her children.

Cain lacked spiritual insight and piety and kindness,

but was masterful and able. His like is seen in his descendant *Lamech,* a man of passion and anger, in whom and in whose family there appeared genius for the useful and fine arts and for poetry.

Abel and *Seth* were alike in spiritual insight, Abel especially having as great a genius for the spiritual as Cain for the material. But Seth followed in the same direction, and instituted, or saw instituted, the worship of God as Jehovah.

But the most remarkable of the Sethites was *Enoch,* who walked with God. He brought to men the deepest revelation of the age, the revelation of fellowship with God that breaks not off at death. His descendant *Lamech* is worthy of mention as receiving the revelation of Noah's task. But Enoch was the great man of the antediluvian age spiritually, as Lamech the Cainite was materially. In achievements that can be seen *Noah* surpassed him; but great as Noah was as a prophet and a leader, and larger therefore than Enoch, Enoch has his unique glory that outshines that of the mightier Noah.

Noah's sons are seen in one flash: *Shem* and *Japheth,* reverent; *Ham,* sensual and profane, simply blind to the deeper things.

Nimrod rises up a colossal figure, founder indeed of what to us would be a petty kingdom, but what in his day was a work of genius like Alexander's or Napoleon's.

Terah, to judge from his setting out for Canaan, and still more from his children, was a man of exceptional grandeur and force. His sons *Nahor* and *Abram,* his daughter *Sarai,* and his grandchildren *Milcah* and *Lot,* were all great personalities.

Lot would perhaps be the greatest among them, were he not overshadowed by Abraham. He was righteous and pious with a streak of selfishness and covetousness. He lacked the magnanimity of his uncle, but stood far above the men of Sodom in principles and practice, and far above his wife in spiritual insight. Careless of association, he was too easily influenced by the standards of others. His weakness in being willing to yield his daughters to the rape of the rioters, his begging to escape to Soar, and his shameful manipulation by his daughters, show a degeneration, which began in his choice of the best for himself as against Abram.

Sarah is the greatest woman of Genesis. Her worst fault from our point of view was her use of falsehood, of which there are three instances in the brief record; but there was no unfaithfulness from her point of view. She had a natural curiosity, and a healthy woman's enjoyment of the pleasures of a wife—was truly human. Remarkable for her beauty, yet she became to her slave woman, and perhaps to herself almost, an object of contempt for her barrenness. But in her utter fidelity to her husband, whom she loved and honored to the utmost, she gave her slave woman to him as a substitute wife; she was always herself an obedient wife; and she evoked from him tears of profound sorrow over his loss of her. She passed through two harems without being touched by either king, which shows her resourcefulness. She afflicted Hagar, after first overruling Abram, which shows a strength and determination worthy of admiration, although a lack of tenderness not surprising in a woman who had never been a mother. Then

indeed her clear-cut demand that Hagar and Ishmael should be banished from Isaac was a masterful course. She had will. She had efficiency. She had faith. The change of her name, and her conception of Isaac, were fruits of her faith. It was fitting that this heroine of faith should be the first to have a permanent home in the soil of the promised land.

Abraham was a falsifier; he used falsehood without a twinge of conscience. That he did this, and even at the risk of having his wife defiled by another man, demonstrates a serious defect in his character. But we must not infer from it that he was what we would call a weak man. Throughout his long life of 175 years there is nothing else to suggest weakness. One occasion revealed him with the qualities of a great general. He had the courage to rebuke Abimelech for permitting wrong to be done him and entered into a definite and oath-bound covenant with him. In his old age he bought Machpelah, and sent his servant to his kin to get a wife for Isaac, as well as sent away from Isaac his other natural sons, pursuing without wavering his ideal to the last. With the most inflexible will he joined unusual goodness. He had in the highest degree the virtue of his class, hospitality; he loved his son Ishmael with much devotion, and prayed for him just as he earnestly prayed for Lot and even for Sodom; he was magnanimous with Lot in letting him have the first choice of territory, and afterwards in rescuing him from captivity, refusing all reward from Lot and from the king of Sodom; and it was at one time in his mind to make his faithful servant his heir. Thus he was as great in his magna-

nimity as in his ability. But his distinguishing glory lies in another direction. He was a prophet, and as such was great in the visions and the theophanies granted him. He walked with God, and was his friend. He had faith to accept the covenants for himself and his seed, to pray for an heir, to accept circumcision when ninety-nine years old, and then to expect a son, to obey God at every point against all appearances, and even to offer up Isaac as a burnt-offering. Nor was this a narrow faith of a sectarian kind; he was as loyal to the El Elyon of Melchizedek as to the Jehovah of Terah. His faith went back of names to the Reality, and came to an understanding with God. He became Abraham, the first to win such a recognition from Deity as a change of name. If the mind is superior to the body, and the spirit is superior to the mere intellect, then Abraham, the greatest up to his time in faith, which is the highest sort of spiritual achievement, faith in God, is thereby revealed as the greatest hero of the ancient world. Not exempt from defects of his time, like falsehood and polygamy, he rose to what was the most difficult thing for his times, such faith in God, and so deserves to be called the father of believers.

Melchizedek must be mentioned here, that misapprehensions may be removed. He rises up in the narrative a priest-king with no mention of ancestry. This may suggest that he came to his position, a position somehow relatively superior to Abraham, without inheriting it. That he seemed at the time one to whom it was proper that Abraham should pay tithes, indicates that he was in his character a man of grandeur. And we must remember that he and Abraham were

only two among a number who in that age worshiped the same God.

Eliezer, the servant of Abraham, at one time standing in the position of his heir, the manager of his property, the guardian of his son, in manner and sentiment a gentleman equal to Abraham himself, faithful to his master and to the heir that displaced him, cannot be passed by without homage. By his side we place *Deborah,* Rebekah's nurse, a slave, yet a mother in influence and the wealth of love that she evoked.

A third slave in Genesis is *Hagar,* an Egyptian, passionate, of fiery temper, lacking somewhat in gravity and endurance, yet with a spiritual vision in which she brought into view a remarkable revelation of God's attention in listening and seeing. Her son *Ishmael* seems to have inherited more his mother's temper and fire than her spiritual life.

Abraham's son *Isaac* is the man of quiet life and temper, of intense affection for mother and wife, of a receptive mind open to the faith and the falseness of his parents, yet escaping from polygamy in a marriage of pure love, and a prophet obedient to God. He is the lovable man of Genesis.

His wife, *Rebekah,* was remarkable for three things, —generous unselfishness, an inflexible purpose clearly apprehended, and a faith seeing the distant and hidden. With this spiritual insight, clearness of mind, and generosity, she joined a cunning falsehood excelled by no other character in the book this side the serpent. She and Hagar are the two women of Genesis to receive oracles.

The elder of the twin sons of Isaac and Rebekah was *Esau.* He had the animal fulness of life and

conscious strength that do not feel the need of deceiving; yet he did not honor his parents in their deeper aims and ideals, nor did he scruple to meditate murder. His chief characteristic was a blindness to the spiritual; he did not appreciate the unseen. Accordingly he sold his birthright, despising the intangible good or honor it involved.

His brother *Jacob* was his opposite. Esau was spasmodic, Jacob persistent; Esau was impulsive, Jacob calculating; Esau was frank, Jacob secretive; Esau was sensual, Jacob spiritual. The contradiction in Jacob was between his cunning deceit and his spiritual insight; he was naturally capable of excelling as a scoundrel or as a saint. His name was an index to the bad side of him, meaning supplanter. Accordingly he cheated Esau out of his birthright, and stole away his blessing also; he outwitted Laban the liar, and finally stole away, to his chagrin. There is something admirable in the masterfulness of Jacob's cunning. He was calculating, and saw far ahead. When Leah was palmed off upon him, he accepted her, and worked right on for seven years for his Rachel, planning as skilfully now as when later he was about to meet Esau. He combined persistent industry with farseeing caution. He was quiet in disposition, hating violence, but never relaxed his vigilance or took any unnecessary risk. He even swore Joseph about where to bury him; and he knew where he intended to be buried. Yet this cool and calculating genius of contrivance had a heart. He had held himself in hand till seventy years old, and then fell in love with Rachel, the younger daughter, thus putting himself at a disadvantage. He later loved his son Joseph above his

brethren, as later still Benjamin, and was led by this love to most unwise favoritism, his natural shrewdness and his large experience being unable to direct his heart. But this very weakness gave him a sort of power that few men have, a peculiar personal persuasiveness. How else did he succeed in turning away the wrath of Laban, and winning over Esau after all his wrongs to him? He was a winsome deceiver, a fascinating liar; but the fascination was rooted in a genuine affection. And there was a still better side. He excelled in the peculiar genius of his people, in spiritual insight: he chose the invisible. He saw the unseen; and when he beheld the vision of communion between heaven and earth, between God and man, he made his vow. The Invisible became the great reality to him. He turned from his own strategy to plead the promises of God. He wrestled with the angel all the night, not to escape Esau, which was already assured, but to obtain a blessing altogether personal to himself. And he won, becoming Israel. He prevailed with God, who wrought a revolution in Jacob himself. Henceforth he quit deception and condemned the use of falsehood. He put away the idols of his clan when he went up to Bethel to build the altar. And he waited on the divine direction before going down to Egypt. It is remarkable that the sufferings which came upon him through the deceit of his sons, which they inherited and learned from him, did not embitter; they only ripened him and clothed him with dignity. It was a spiritually great man that stood before Pharaoh; it was a great prophet that blessed his grandsons, Ephraim and Manasseh, and his twelve sons, with impartial justice and imperial authority

appointing for them their future. Jacob became Israel.

Laban had all the meanness of Jacob without his spiritual faith. His covetousness wrought with his deceitfulness to make him a degenerate from the high ideals of his house.

Of his two daughters, *Leah* was the superior in piety and strength. *Rachel* was the more superstitious and the more given to falsehood. Physically Rachel excelled in appearance; Leah, in vigor. Yet both held to the true God, Rachel giving up her idols at last.

Among the twelve sons the oldest three lost their precedence, *Reuben* through instability and lack of self-control; *Simeon* and *Levi* through passionate violence and deceitfulness.

Judah had the animal bigness of Esau; but underneath this something of the insight and persistence of Jacob. But his characteristic was a unique frankness and manliness, a courage and self-renunciation for the sake of others, that won him the hearts of all. Not always so, he became this manly leader. It was a lion heart and yet a tender heart that made that simple plea of unsurpassed eloquence before Joseph.

The most distinguished of them all was *Joseph*. He combined in himself the manliness of Judah, the wisdom of Jacob, and the faith of Israel. With capacities of the highest order as a statesman, he anticipated Moses. Excepting a little touch of censurable pride in his youth, which pleads for its pardon a consciousness of greatness, and a little touch of his father's and mother's deceit, if not falsehood, he stands out the faultless man of Genesis, almost the

greatest—if we did not forget his might in admiration of his personal attractiveness.

The geographical environment, the historical inheritance, the revelatory manifestations, the remarkable personalities, the course and eddies of events, fit together; but take out the reality of God in Genesis, and the Genesis facts become an inexplicable jumble.

CHAPTER V

THE TEACHINGS OF GENESIS

We have gone through the book, aiming to understand it part by part, and to let the whole make its impress on our minds; and we have endeavored to organize its facts in one conspectus. We are now to gather up the results thus far obtained, and to attempt the more serious work of interpreting the book as a whole, of determining and stating its teachings. The doctrines of Genesis, the teachings of the book, may be grouped in connection with the ideas of revelation, God, man, covenant, worship, fellowship, and future life. This order is believed to be the best for the interpretative study of the book. The reader is advised again and again to read the text of Genesis and to think out the meaning for himself. The notes given with the translation, and the exposition given in this chapter are but aids to such study. It is supposed that the reader will consult the index for completing the treatment of each topic.

Revelation.—The discussion of this subject may begin with some matters

Preliminary.—In the center of the book is Jacob's vision of a ladder between heaven and earth; and the whole book is built on the reality of communication between heaven and earth, between God and man.

The divine teaching has its method and its means. In method it is gradual and genetic. It is gradual in

that it proceeds step by step; and it is genetic in that the new which is taught always grows out of that which has already been taught. The means of divine teaching are facts and oracles. Some facts are revelatory, in this special sense, and some are not thus revelatory. The facts of nature and history generally are not thus revelatory, although all that is and all that becomes do in some sense make known; but some facts are intended to have significance like words. Such facts we call revelatory. They need to be certified as revelatory, to be presented as significant acts. Oracles are word communications. The divine teaching uses both,—by oracles pointing out and interpreting the facts, and by facts illustrating and confirming the oracles.

Facts.—Record is made of physical facts as revelatory, such as the work of creating and making, the flood, and the destruction of Sodom. These facts are not recorded from the scientific point of view, but as facts intended to reveal. Other facts physically like them would not have this revelatory value, unless conjoined with oracles or recorded in oracular narratives. Likewise record is made of historical facts of many kinds, such as the depopulation by the flood, the dispersion from Babel, and the descent into Egypt. Other like historical facts do not have this revelatory office, but these by their association with oracle become an integral part of revelation.

Impressions.—Distinguishable from these objective facts of nature and history are subjective impressions, some of which may be revelatory, that is, may be used by God as means of making known his mind. Here we may place the series of natural impressions

that enter into the determination of one's course of action, constituting a part of a guidance. So Abraham and Jacob and Joseph saw themselves to have been guided. The physical forces and the historical environment which influenced them, the fixed tendencies and the occasional accidents, cannot be separated from unexplained impressions influencing the course of action. That Rebekah went with Eliezer, that Judah thought of selling Joseph, and many turns in affairs are referable to such guiding impressions. Such impressions may escape the subject's notice at the time, or again they may be so strong and vivid as to almost compel compliance; they may come when one is awake or when one is asleep; they may seem to the mind as if impulses from within or as if visions from without. Now such impressions, impulses, dreams, visions, all men have, and in general they are no more revelatory than other facts of the outer or inner world; but God may select out of these subjective facts of nature and history, and point out the selected facts and use them as revelatory.

Theophanies.—There is a still higher class of revelatory facts, which we may call theophanies. These are not appearances of God in dream or vision, but manifestations of himself to man's faculties of perception. In these theophanies God was an objective reality perceived. So far as the record shows, God became visibly manifest always as a man. Men saw him, men heard him, Abraham entertained him, Jacob wrestled with him, to say nothing of the daily theophany to Adam and Eve in the Garden. These theophanies are not to be confounded with delusions of the imagination; they were unique realities.

Oracles.—Highest of all revelatory facts, belonging with words rather than with facts, are immediate oracles,—word communications heard, not through men,—such as the utterances of God in a theophany. There are also mediate oracles,—word communications taking form in the utterance of men. These two sorts of oracles are not always to be sharply distinguished, and they are equally word revelations from God, including both such a theophanic utterance as Jehovah's words to Adam and Eve after their disobedience, and the written record throughout as it lies before us in Genesis.

Inspiration.—That work of God which he does in or upon the man, enabling him to receive and give oracles, we may call inspiration; and the man thus speaking for God, or in and through whom God thus speaks, is a prophet. In this sense Adam, Noah, Abraham, and Israel are all prophets. The compiler of Genesis is a prophet, and all Genesis is prophetic.

Evidences of prophecy.—The evidences of inspiration are the immediate certainty of the prophet in an experience not explicable to uninspired men; the genetic unity of all prophetic teaching; the accompanying signs in such facts or works of power as show God to be then and there acting on purpose in connection with the prophet, or miracles; and subsequent signs in fulfillment of predictions contained in the prophetic teaching.

God.—Foremost among the teachings of Genesis is its doctrine of God.

Basal conception.—The divine Being of Genesis is *One.* This unity of God lies at the basis of all the

teachings of Genesis; yet it is not presented as in contradiction to plurality. The explanation is that the first revelation came to men before they had developed the error of polytheism; for if the first narratives of Genesis had been first composed by prophets in conflict with polytheism, they would have presented the divine unity in the form of contradiction to such polytheism. None the less is monotheism unmistakable and basal in Genesis from the beginning. This original monotheism is carried through the book; and if we should think we see in some of the earlier revelations possible suggestions of some sort of plurality in God, they are too faint to justify us in certainly concluding that they foreshadow the doctrine of the trinity, and such suggestions are not found later in the presence of the then surrounding polytheism. This One God of Genesis is One *Person.* Not only has he consciousness, understanding, and will, but he is also a center of rights and obligations. He can and does have obligations to men, and men have obligations to him. This ethical element, that it can be said of him He ought, and of others in relation to him They ought, this ethical element of personality, as essential to personality as consciousness, is conspicuous in the covenant God of Genesis. And this One Person is *Creator* of all but himself. The world is neither eternal nor derived from the eternal, but is created by the Eternal. Even after the original creation there were two creations, animal and man. These three, unity, personality, creatorship, enter into the basal conception of the Deity of Genesis.

Miracle and Evolution.—But whether strictly creating or working upon that which he had already

created, this Creator and Maker works gradually and uniformly, developing a consistent plan. If the word evolution were not so liable to be misunderstood, we might say that the divine method is evolution, being ever a gradual and consistent development according to plan; but the whole process has its beginning in a creation, its first continuance with creations, and its further continuance with the continuous energy and ceaseless control of the Originator, and his demonstration of himself in signs of his presence and will. These miracles, however, do not break the continuity of the process; the supernatural is not unnatural.

Lordship.—The God of Genesis is therefore Owner and Ruler of all things and persons, the Lord.

Likeness of God to man.—Yet this Creator and Lord of all is like man. When he makes himself visible, he is as a man. Man is created in his image or likeness. And in a special sense the life in man is the breath of God.

Divine names.—The six names or terms recognized as appropriate to him are significant. Sometimes he is *El,* the Mighty One, Deity, a term common to Hebrew and kindred languages. Occasionally he is *Elyon,* Most High, always with El; and occasionally also *Shaddai,* the Terrible (?) One, nearly always with El. These terms embody some sense of the greatness and awfulness of Deity. The most common term is *Elohim,* expressing at once the same idea of his might together with the manifoldness of his activities. But fuller still of revelation is *Jehovah* (Heb. perhaps *Jahveh* or *Ya-hweh*). It designates the divine Being as making and keeping covenant. *Adonai,* Lord, occurs a few times in direct address.

Grace.—This brings us to the character of the Being who is great enough to make and to administer the world. His grace, his friendship for man, is his most prominent characteristic. This grace it is that expresses itself in covenant. This gracious friendship he had for man before the disobedience; it persists afterwards, making them his sons; yea, it will persist even in God's providing for himself a satisfaction for human guilt.

Man's Origin.—This grace shows itself even in man's origin: in God's creating him in his own image, and setting him in nature and mission apart from all other creatures. It appears also in the sympathetic appreciation of Adam's loneliness, and the building for him a suitable companion out of his own flesh and bone.

Divine Guidance.—This grace of God shows itself also in his teaching and guidance. In theophanies he manifested himself as a companion; in prophecy he made himself an instructor; and in his providence he gives himself as a protector and guide. By promises he soothes his children through the experience of necessary discipline. And the very method of his teaching, little by little as man can bear it and slowly learn, shows the patience of Jehovah. Jehovah is the Gracious Guide. At the same time he is just. He is the Judge of all the earth, and will do right. Without compromise he punishes sin. It may grieve him; but the God of Genesis drove man out of the Garden, drowned mankind in the flood, overthrew Sodom and Gomorrah, and to his chosen brought home their sins. Witness how every sin brings its own penalty through all, down to the humiliation and fear of Joseph's

brethren. With equal exactness God rewards the righteous. He renders to every one according to his doings. And the problem of Genesis is how Jehovah can be thus gracious and thus just to man.

Fellowship with Men.—Yet Jehovah does succeed in being gracious, even to the point of friendship's communion. As Adam had his life with God before his disobedience, so we see afterwards a reapproach to such fellowship, until we behold Enoch walking with God and taken finally to be with him. Like friendship with God is repeated in the case of others, as notably with Abraham. By special experiences of God's gracious presence certain places became associated with him, and thus were felt to be sacred. Moreover, he holds himself ready to hear the call of his human friends, and to come to their comfort and aid. This is the doctrine of prayer. Yea, when a man is ashamed to be with God and finds himself without capacity to enjoy him, this Great Friend makes for him a covering and transforms his character. So he began with the shrinking Adam and Eve, and so he ended with Jacob become Israel. Jehovah will make a man whose character is offensive to him to become a congenial friend.

Such a God is the Jehovah-Elohim of Genesis.

MAN.—Genesis is full of teaching concerning man.

Unity of Mankind.—The unity of mankind is basal in Genesis. The history begins anew from the flood, which destroyed all but one family, from which all nations are descended. And all the nations and races are living under the great covenant made through Noah and his sons; for there is both a

covenantal and a racial unity of all the human races. This one family that came out of the ark spoke, of course, one language; but their language was confounded and split into many languages. Thus from Babel as a starting point the different races were scattered over the earth. Yet each people belongs, under the common covenant, to God, while each has its own distinct mission. Thus the unity of the race holds the fragments together in the divine plan.

Genetic Unity of Mankind.—This historical and racial unity is genetic. Out of the rib of one individual, Adam, God built a woman, who became the mother of all living; and from these two were descended by generation and birth the family that came out of the ark (and any branches that may possibly have strayed beyond the limits of the flood), and thus all the races and individuals of mankind. The constitution of society is grounded on sex. Woman was made for man. She is therefore his equal as a companion, and his subordinate as a help. Marriage and parenthood were commanded in the beginning and honored throughout Genesis. Children are subjected to parents and descendants to patriarchs; thus government arises and is perpetuated through birthright. The abuses of this order in concubinage and polygamy, and in slavery, which are not explicitly condemned in Genesis, do not do away with the original constitution. All mankind was in Adam. Eve came out of him, and all others out of them. And the child is the likeness of the parents. Hence all humanity is an ethical unity, one responsible personality. So each family of parents and children is an ethical unit, and each community. Hence the remarkable place given in Genesis to gene-

alogies. And this race unity justifies the original marrying of brother and sister. It grounds the heinousness of irreverence towards parents. And it grounds the covenanting by God with children and posterity through their parents, as we see in all the covenants, and especially in the Abrahamic covenant. This genetic unity also grounds heredity. Even particular sins and the penalty of them descend to children, and the general tendency to sin descends to all. Nor is it possible to separate between the tendency and the guilt; Genesis binds up parent and child, Adam and mankind, in one responsible personality. There is race sin, and race guilt; family sin, and family guilt. Here is another of the problems, how each can receive according to his own doings, and yet all share in racial sin and righteousness; but the fact remains, and the interplay of community and individuality makes Genesis a drama. Even salvation is to come through children; the seed of the woman is to save. Improvement, as well as deterioration, come through parenthood. Hence the great thing in Genesis is the sacredness of the potentiality of parenthood, and its consecration, as signified in circumcision.

Sex.—It is, then, impossible to understand Genesis apart from the matter of sex. Sin originated in man and woman, not in either alone. Its first effect was shame, inseparable from sex. Here sin is rooted, and hereby corruption grows. When marriage is determined by mere desire, and not by holy love that makes foremost companionship and friendship and sexual intercourse subordinate, then increasing corruption comes. Polygamy and concubinage is but the further outworking of this transgression of the original

monogamy between two friends in covenant with Jehovah. As long as the sacredness of male and female is not felt profoundly, and man and woman lightly sin as potential parents, the uplift and redemption of the race is impossible.

Man's Constitution.—Turning from this distinction of sex, we must look at man as man. He was made in the image of God. So far is this true that even God, become visible, is as a man. This son of God originally was innocent, positively innocent, and not merely ignorant; and he really lived in congenial friendship with God. The Garden of Eden is not a myth, but the basis of all history, the key to the understanding of man. It is essential to note that man has a twofold nature. He is the progeny of both heaven and earth. He was so created as not to be kin to animals, at least on one side of his being, which lies over against God; on the other side, which lies over against things, he is made an animal, is dust like them. He unites heaven and earth in himself, being God-like and animal-like at the same time. He can live after the manner of God in his flesh, and never die; or he can live after the manner of the beast in his spirit, and sink into corruption and death.

The Disobedience and Its Fruit.—Thus endowed man disobeyed, eating the forbidden fruit. Shame came, blame came. Jehovah expelled him from the Garden, cast him off from the tree of life, and sent him out under sentence of death. Thus separated from God he develops ethically only into sin. Falsehood, covetousness, slavery, idolatry, with polygamy, follow murder in the growing corruption; and ruin follows corruption without ending the corruption.

Splendid advance is made in the arts and sciences of civilization, but the moral corruption continues and intensifies. Humanity is doomed to death.

God's Faith in Man.—Yet Jehovah does not lose faith in man, in his capability of being saved, and saved from within. He promises that the seed yet to come shall redeem. Meanwhile he disciplines, he endures, he awakens hope and faith, he reveals, he holds all men in covenant, he selects and makes a group of friends, he sets about the saving of the race through the chosen, and he never gives up his purpose of grace. This sublime persistence of Jehovah-Elohim in his gracious purpose demonstrates a potential worth in man inconceivable.

COVENANT.—Genesis might be called the Covenant Book. These two parties, God and man, stand to each other in the relation of covenant, of agreement between persons.

Grace.—That God entered into covenant with man is an expression of his grace toward him. This gracious favor of God was not originated by sin. It showed itself in God's making man in his own image, in actually entering into gracious covenant with man as man before man became a sinner, and in placing him in the Garden and every way manifesting to him parental kindness. This gracious favor was not ended by man's sin. While after the disobedience came the expulsion from the Garden, yet this was not without a new covenant. Corruption brings the flood, but the anger of God is also a grief over sin. A new covenant follows the flood, and the colors and curve of the rainbow will henceforth through all the

generations assert to mankind the covenant kindness of their Great Friend. And as therein, so ever is it the nature of God to do good to many for the sake of the few or of one. This grace shows itself in revelation and the method of revelation. In the fraternal theophanies and the paternal guidance God makes himself companionable to man even after the disobedience. Even in the severities of discipline and destruction this grace is sure. For the destruction of some is in order to the safety of others; and severity to those who do not have to be destroyed is discipline, restraining and correcting and developing, that they may attain to the good, even the better companionship with God. And this our covenant Friend is ever ruling in all things for us, his providence omitting nothing. And when he calls us to consecration of ourselves to him, surrendering even life to him, such consecration is not to destruction, but really to better life, to fuller companionship with God. And that which no sacrifice by ourselves can make,—atonement for guilt,—God provides, so that what must be presented to him for us he furnishes as from us and for us.

Sin.—In contrast with divine grace is human sin. As already said, sin could not end the grace; rather it gave occasion to a new manifestation of the grace. This manifestation was made in the protevangelium, or first gospel, that the seed of the woman should bruise or crush the head of the serpent. For if we look for the origin of human sin, we must look outside the race for the tempter. He is some superior intelligence, remembered as the serpent who seduced our race to disobedience, and rightly thought of as the

great enemy of mankind. He is a person over against that other Person, God our Friend. The first sin was disobedience to this Person, and so every subsequent sin. Sin, then, is hostility to a personal God under the lead of the personal enemy of God and man. The first sin brought shame, a shame inseparable from sex. While we have not the means of now understanding the psychological experience of Adam and Eve in their first sin, yet somehow it was as woman and man that they sinned, and they came to consciousness of their sin in a sense of shame. Not only is the corruption of the race thus rooted in sex, but this corruption spreads and intensifies through wrong marriage or disregard of the sanctities of marriage. Specially important are sins committed by men and women as parents or as potential parents. For both the general tendency to sin and tendencies to particular sins are transmitted from parent to child; so that humanity develops always without exception into sin-disposed individuals, and humanity left to itself is from generation to generation a growing corruption. In truth there is no human individual acting apart from the rest of the one humanity, apart from his ancestry and posterity. By the ethical unity of parent and child, which is the ethical side of heredity, the sin of the individual is the sin of the one humanity in that individual, of the one community, of the one family, in that individual; and the sin of Adam is the sin of the race. This unity of the race puts emphasis on the immeasurable obligation of brotherhood, making murder the greatest sin against man, and irreverence for parents the next. It is from this point of view that falsehood can be seen in its true light. Only

it must be remembered that God himself by covenant becomes an integral member of the community of persons, and all sin is against the divine-human brotherhood. Hence the insult of idolatry to God. Covetousness, too, by putting things above persons, violates covenant obligation. The first result of sin is disturbance of the covenant fellowship. So our first parents were driven from the presence of God and out of the Garden. And Cain was driven out from his presence. This severance from God is one side of the consequence of sin; the other side is change in the sinner himself, deterioration in his physical and moral constitution, ending in death. Ruin follows corruption in the race as a whole, in a community, as Sodom, and in the individual; and the ruin is absolute. It is not temporary impairment, but death. And penalty is ever just. It is not arbitrary or variable and uncertain; but penalty comes by sure and invariable sequence. If sin continues, corruption grows, and the end is death. Thus to man once become a sinner there would be evil, and only evil, without admixture of good; but from God there is a counteracting of sin, and some arrest or delay of its penalty even for those who are ultimately to perish. Hence there is a mixture of good and evil in individual character, and in communities of men. Hence there is progress in civilization in spite of the force and growth of evil. And hence there is some good use of the calamities brought on by sin, as the dispersion of the nations. But the sin, ethical badness, is not in itself tolerable. It is utterly offensive to God, unclean, disgusting to his taste as a moral being—a truth which finds symbolic expression in the distinc-

tion between clean and unclean animals. Not only does sin disgust, it also provokes punishment. It thus provokes because it is ill-deserving. Yet somehow, somewhere, there is a remedy for even this guilt of sin. The idea of sin-offering, propitiating God as indignant against the sinner, comes early to view. Yet this forbearance with sin because of some reality symbolized by sacrifices is by God as in covenant with the sinner. Sin is a violation of covenant, and the divine forbearance with sin is a covenant kindness; and if there ever comes deliverance from sin, it must be through covenant grace.

Covenant.—The covenant, then, must bulk large in the relation of God and man. The name of God, Jehovah, connotes him a covenant God. Under all his dealing with man is the covenant, the eternal agreement binding the two together in one society of friends. God began with man in this covenant, demanding reverence and obedience as God, yet offering himself as a friend and a companion. And all the covenants of Genesis are developments of this original covenant, and particular applications and limitations thereof. Hence every community is held together by covenant obligations. Hence the genealogies of Genesis, tracing the human party to a covenant; for the covenant of God is with the children through their parents. And hence the fearful sin of disrespect or lightness with regard to sex. Moreover, as every covenant of God has its promises from him, the essential thing in man as a party to the covenant is faith in the promises of God. Every covenant also has its divine commands. Thus the original covenant gave man a commission to multiply and to rule, and

required him at every step to obey. Here, then, is the essence of sin: it is disobedience to covenant requirement. Such was the first sin. Hence sin entails the covenant penalty. So the first sin banishes and kills. Death would have been immediate but for the new covenant as expressed in the protevangelium. This new covenant God was not obliged by the terms of the original covenant to make, but he was not by its terms restrained from making. This first gospel was a covenant with all mankind. So also was the Noachic covenant, made with Noah and his sons after the flood, promising the stability of the earth and its seasons pending the working out of human history. But Shem was chosen for a closer relation to Jehovah than Japheth or Ham; and with his descendant, Abraham, Jehovah entered into a special covenant, which underwent enlargement and modification until it stood thus,—a promise to him and his seed through Isaac, and finally through Jacob to the exclusion of Esau, to possess the land of Canaan, to become numerous and great, and to be a blessing to all the nations. This chosen race was to be the people of Jehovah, so that those who blessed them should therefore be blessed, and those who cursed them should themselves be cursed. Even kindred peoples would share in the benefits of the favored people. But to Isaac and to his seed were to be given exclusive privileges, from which other peoples were debarred; yet all other privileges were in order to this, that they should be a blessing. This the great covenant of Genesis, Jehovah's covenant with Israel, was sealed by circumcision, the cutting away of the foreskin of each male. It was thus a blood covenant, ratified in human blood;

and it especially sanctified the potentiality of parenthood. The book of Genesis is the history of the origin, development, and establishment of circumcision. While circumcision was its peculiar seal, yet its ratification stood originally in sacrifices, from the sacrifice of the five animals by Abraham to his sacrifice of Isaac. For sacrifice would have no significance apart from covenant. This great covenant involved, besides the particular promises recited, also all the divine guidance and discipline of the chosen people necessary to fit them for their mission among the nations. And there is an element of perpetuity in this covenant not to be overlooked or explained away. This covenant people was to remain forever.

Election and Selection.—As in the covenant with mankind God preferred man before animals, so in the covenant with Israel be preferred this people before all other peoples. This principle of election and selection went so far as to exclude from the covenant not only all the sons of Abraham's concubines, and Ishmael, but even Jacob's brother Esau. And this preference of Jacob before Esau was independent of the relative merits of the two. It preceded their birth; it disregarded the customary precedence of the firstborn; and it chose the worse character of the two. It was a sovereign election. Yet those chosen, if not already fitted for their mission, are by the divine grace ultimately made fit; and those rejected, if they seem not to be ill-deserving, yet ultimately become so by their own conduct. Nor does any sovereign favor exempt the favored from the rule of impartial treatment by God in response to their behavior; nor any sovereign absence of favor exclude

the unfavored from this impartial treatment. However, we here are letting our plummet into one of the unfathomable deeps, and we must be dumb when asked to measure it. But it stands out a principle of the divine election to privilege that it is always an election to ministry.

Israel.—All these principles of covenant find exemplification in the case of Israel. Each people has its own mission. From among the sons of Noah Shem is chosen; from the Shemites, Terah; and from the Terahites, the sons of Jacob. And even among the sons of Jacob Judah is given primacy, and each of the tribes is assigned to his place. This was wrought out by the free play of accidents, of the volitions and the sins of men, and of the customs of patriarchal times and the authority of patriarchs, but running through all was the voice of prophecy and the sovereign purpose of Jehovah, unveiling its preceding intention in its subsequent accomplishment. Here at last we have Israel, or the Twelve Tribes, a covenant community, an ethical unit, appointed and now to be trained to a special mission. This training requires its segregation already secured through circumcision, and its discipline already prepared for by its descent into Egypt. And this chosen Israel is *the* seed of the woman at its then stage of development; otherwise, Genesis falls to pieces.

Worship.—For this holy people of covenant there have developed modes of approach to their covenant God, or Worship.

Symbolism.—Here it is fundamental to note the symbolic nature of the things used in worship.

Sacrifices could never, by people knowing God as Creator of all, have been thought to give him any real satisfaction in themselves; they must therefore have been regarded as symbolic expression of the worshiper's mind. So clean and unclean were symbolic distinctions. The rainbow, already existing without symbolic significance, was by appointment made a symbolic sign. And circumcision was one of the richest acts of worship in symbolic meaning.

Sacred Things.—Thus certain things became so associated with God as to differ from other like things in this very point. First among these was the seventh day, which was made sacred in contrast to the other days, so that the observance of the day has been from the beginning a symbolic act of worship. Such sacredness was beginning to attach itself also to places, to the promised land as a whole and to certain sites of altars in that land. Even as to the tithe there is at least the germ of this sacredness.

Sacrifices.—So important are sacrifices in worship as to require special consideration. Animals, which at first man was not allowed to eat, and such animals as were associated with the divine grace to sinners by God's clothing man's shame with coats of their skins, were taken as sacrifices. Thence arose the distinction of clean and unclean, the clean being symbol of such human life as would be acceptable to God. For, blood being prohibited still after flesh was granted to man as food, and the blood being the life, the blood-offering was symbol of life offered to God as a gift. The animal sacrifice, then, was in place of human life. Circumcision with its human blood points to human life as the real offering demanded by Jehovah; and the

rejection of even Isaac signifies that no human life such as his can be acceptable. And the animal substitute for the unacceptable human life points to some human life yet to be provided that shall be acceptable. It is noticeable, however, that the death to which the substitute expresses consecration is a death from which there is to be resurrection—a death into better life. The substitute does not save the guilty by perishing in his stead, but by passing through death into appropriation by God. The sacrifice, then, is the utterance of human faith in God as gracious to the sinner. The sin-offering confesses the sin and pleads the gracious acceptance promised in covenant. The burnt-offering adds special emphasis to full consecration and utter self-surrender. And the sacrifice eaten by the worshiper begins to express faith in a communion with God, enjoying with him the sacrifice slain between God and the worshiper.

Blood.—Blood is still prohibited. Blood as central in sacrifice does two things. It spells life. It therefore offers the life to God in covenant, thereby ratifying covenant. This is *the* office of blood—to ratify covenant between God and man. It points away to a sacrificial life, an effectual substitute not yet revealed.

Propitiation.—But why blood at all? Why must there be death? Sin has offended God and provoked him, as he foresaw and threatened, to the penalty of death; and from this penalty there is no escape. The substitute by death makes propitiation, answers and satisfies this demand in the nature of God. It is impossible to escape this doctrine of propitiation as a doctrine of Genesis.

Propitiatory Death.—But, again, the propitiatory death is not into destruction. Rather is it into communication, giving itself through death to God. And so sacrifice does not mean that God is cruel, but that he seeks to recover to his communion and fellowship the life alienated from him and lost to him by violation of the covenant.

Fellowship.—All outward worship, then, is expression of man's return to fellowship with his covenant Friend; and this inner reality is seen in Genesis in such instances as Enoch, Noah, Abraham, and Israel.

Faith.—This fellowship is possible through faith, faith in Jehovah as promising in covenant. Such faith and its office is seen in every one of God's friends, but it is explicitly pointed out in the case of Abraham. It belongs to God to propose his covenant; to me to accept it. In no case did man ever have to comply with any conditions in order to accept such covenant, but only to accept it. The sacrifices were not in order to propitiate God, but were the expression of man's faith that God would provide for himself the necessary propitiation, and on the basis of that divinely provided propitiation offered his new covenant to human acceptance. Faith is simply this acceptance of God as Friend in covenant. Such acceptance is righteousness. It is treating God as he ought to be treated. It does not earn grace, it accepts grace; but to accept offered grace is right. To believe God, for the guilty to believe God, is righteousness of mind toward God; and he so counts it. God and the believer are covenant friends.

Revolution in Character.—But if faith is itself righteous, it becomes the root of a growing righteousness of character. Having faith, a man may be in much else, and even in the imperfection of his faith, offensive to Jehovah, his covenant Friend. Hence his fellowship with God may be at a minimum. So Jacob's when he was cheating Esau out of his birthright, and lying him out of his blessing; yet he had faith in Jehovah—to him Jehovah was a reality. Now the believer may grow into full fellowship, becoming more and more companionable to God. So did every patriarch, and Jacob. But there may come also revolutions in character all at once, as when Jacob became Israel.

Prayer and Fellowship.—Such a revolution does not mean cessation of growth. It is but an entrance into closer fellowship with God. Discipline will still go on, and the man may continue to become more and more a friend of God. This friendship with God means prayer and intercession. God and the man walk together as two friends in converse with each other. The greatest revelation in Genesis is this prayer life of fellowship with God—a gracious reality.

Future Life.—Does this life with God continue after death?

Other Beings.—Let us reflect that Genesis teaches the reality of conscious personal beings other than men. Such are God, the tempter, angels. There is, then, a world of spiritual personalities.

Future Life for the Righteous.—Man began with a promise of exemption from death. If Adam had not sinned, he would have lived forever; if sin had not

entered the race, every individual would have remained forever immortal. If the seed of the woman fulfills the first gospel, will he let all men become extinct at death? Abel is dead; yet God hears his cry. Is this a mere figure of speech? Enoch walked with God, and he was not; for God took him. This certainly means that his life with God continued on. Here, then, is one man living with God all the while the patriarchs were wandering about in Canaan and in Egypt. Could they have failed to believe that their own walking with God would pass on into continued living with God? Abraham was on the point of putting Isaac to death and burning him to ashes, while believing that this same Isaac would yet become the father of an innumerable posterity; he therefore expected his resurrection out of his ashes on Moriah, to go back with him to the young men in waiting. And the promises were to the patriarchs and their seed, not to the seed alone any more than to the patriarchs alone; and the patriarchs expected God to keep his word to them. The truth is that the whole covenant doctrine of Genesis, making Jehovah and his believer friends that enjoy each other, secures the continuance of this as long as God cares to have him—that is, forever. It never occurred to the Genesis believers that they and their Covenant God ended their acquaintance at their dying. Consecration never meant to them extinction; and a friend of God was therefore immortal. The mode and manner of that life are not depicted. It was not the mere metaphysical immortality of the soul in contrast with the body. The translation of Enoch and the conceived resurrection of Isaac exclude that conception. But it

was life with God, and ultimately a living in a great community of Jehovah and his friends.

Future Existence for the Wicked.—Whether or not the wicked live on after death Genesis does not answer. Here the dumbness is awful. We can stand on the edge of this darkness and ask questions, but not yet can we hear any answer. But the covenant friends of God live on, and live forever.

CHAPTER VI

PROGRESS OF DOCTRINE

If now we have correctly before our minds the doctrines of Genesis, it will help us better to understand the book and to see its relation to the rest of Scripture, if we survey the beginning and development of these doctrines as they appear in the book. This progress of doctrine in Genesis we may treat as follows: taking up each great branch of doctrine, we may trace its development through the different sections of the book; may then note the silences of the book; and may finally draw some conclusions.

The Main Heads.—Taking up the seven heads of doctrine, we begin with

Revelation.—The first section is wholly theophanic narrative. The second is partly theophanic narrative, but mostly narrative derived from human eye-witnesses, as all that follows; but it records theophanies and theophanic oracles. At the same time also there is discovery of truth by divinely guided insight before the prophetic oracle, as in the case of Abel. In the third and fourth sections appear revelations without its being made clear whether they were given in theophanies or not, such as concerning Enoch, the shortening of human life, and prophetic promises to him. In the fifth section is a revelation certainly without a theophany, the oracles of Noah on Shem

and Canaan. In the seventh, besides such theophanies and oracles, come appearances of angels, as to Abraham and Lot, and fulfilments. In the ninth we have also visions and dreams, as to Jacob, much of angels and fulfilments at a farther remove. And in the twelfth we have them all, and dreams especially, with such fulfilments of predictions long past. The revelations begin in simple theophany, and become in their mode more and more varied, descending even to dreams. Along with all go works of power, from the creation and the flood, and in strikingly diminishing degree of demonstration. Fulfilment of what has already been given becomes increasingly important. The change is gradual, but it is noticeably from theophany to non-theophanic prophecy. The revelations are a genetic whole, growing out of each other. For instance, Abraham is supposed to be acquainted with what we now find in the first six sections of Genesis, and Jacob, when he finally blesses his sons, with the prior course of revelation recorded throughout the book.

God.—God appears at first as Elohim, Creator, manlike, and specially interested in man. Early comes to the front his grace to man as his covenant Friend. The disobedience occasions a new revelation of grace even to the guilty, yet an inexorable execution of punishment for sin even unto destruction. He becomes known especially as Jehovah in gracious covenant. He discriminates, destroying some and saving some. In all there is purpose and all-embracing plan; and ever his control, universal and all-powerful and all-intelligent, extending to accidents and volitions and sins, becomes more and more mani-

fest. Beginning simply as man's Good Friend, he gradually shows himself to be truthful and just. And as his terrible hatred of sin and his measureless grace come to fuller light, Jehovah himself becomes a more awful mystery. Man's Companion gradually becomes Israel's Deity. Noticeable is the genetic connection of successive revelations. If the severity of the flood had come without the prior promises and forbearances, it would have meant cruelty; and if it had not been in line with the threat of death and the expulsion, it would have been an incredible wonder. Equally noticeable is the gradual movement from God creating, through God controlling, toward God indwelling, and from personality toward infinity.

Man.—Man, like God, becomes better understood as he is seen in action longer and more varied. He appeared first in the image of God, male and female, and with commission to rule. Scarcely is his capacity of friendship and communion with God discovered when he disobeys and becomes alienated from God. That he is a race, a genetic organism of persons, parent and child an ethical unit, begins to show itself and gradually acquires fuller demonstration. At the same time the individual in Abel over against Cain, in Enoch against Lamech, in Noah against the corrupt mass, in Abraham against Lot, in Jacob against Esau, in Joseph against his brethren, comes to recognizable responsibility. Thus antithesis of community and individuality is wrought out. So also the sin develops in the race, in special communities, and in individuals; and yet also that sin may be counteracted and the old communion with God be regained is shown in such individuals as Enoch and Abraham and Jacob, and

even a beginning is made toward a holy community. The unity of the race is a radical truth, which branches out into the distinctions in mission of the separate peoples. The ultimate development into two finally distinct and sundered parts is foreshadowed, the one part to perish away from God, and the other part to be constituted a communion of friends with God.

Covenant.—The original covenant of God with man, as it stood at the disobedience, appointed man lord of all the earth, and promised him eternal life upon obedience. This covenant remains. To it was added after the disobedience the covenant of the woman's seed. This remains. A third covenant was added after the flood with the surviving humanity, promising the stability of the earth. These three covenants are one covenant of God with mankind. Upon this threefold general covenant with mankind is grafted the special covenant with Shem, narrowed first to Abraham, then to Isaac to the exclusion of Ishmael, and finally to Jacob to the exclusion of Esau. This special covenant came to distinct completion as the covenant of circumcision, promising the land, greatness, and the becoming a universal blessing. This covenant with Abraham was replaced by the covenant with Isaac; and the covenant with Isaac was replaced by the covenant with Israel,—the covenant suffering no change by God's annulling any promises, but only by introducing new promises. And this special covenant with Abraham and Isaac and Israel is in order to the fulfilment of the general covenant with Adam before his sin and Adam after his sin and Noah after the flood. All the covenants, therefore, are one

covenanting, working toward the original intention, though again and again losing some.

Worship.—We will confine our study of the development of worship to sacrifice. Man, knowing God as Creator of him and animals, and knowing himself as essentially superior to animals, could not have supposed animal sacrifices to have any value with God except as symbolic expressions of man's mind toward God. The first use of animals, Jehovah's covering man's shame with their skins, associated such animals with the divine grace to sinners. Sacrifice, then, in its simplest beginnings with Abel, is expression of submission, of friendship, and of faith in Jehovah's grace to the sinner, or of man's acceptance of Jehovah's covenant of grace. Animals suitable for sacrifice,—that is, having skins fit for clothing; and domestic, that is, raised by man,—by their use for sacrifice became set off as clean in contrast with other animals as unclean. Thus sacrificial and clean were the same animals, all clean animals being used by Noah in sacrifice. With Noah the sacrifice is burned on an altar, not to cook the flesh, but to make it ascend to Jehovah—the Hebrew for burnt-offering meaning ascent-offering. In that the gift is thus as completely as possible given away, the burnt-offering specially symbolized utter consecration, without omitting the confession of sin and petition for forgiveness of germinal sacrifice—the sin-offering. By still prohibiting blood while granting flesh as food to man, emphasis is laid on the giving of the life to Jehovah, and the way is made open to letting man eat of the sacrifice. The altar of Noah, and every subsequent altar, was a place for sacrifice; and the fact that

Abraham, Isaac, and Jacob built no altar outside of the promised land begins the idea of a sacred place. In the ratification of the covenant with Abram in chapter 15 just five animals were used, thus beginning the making of sacrificial animals a class within the class of clean animals. The passing of the smoking furnace and the flame between the pieces revealed Jehovah's acceptance of the covenant; for from the beginning a covenant between Jehovah and man the sinner is ratified upon the death of blood sacrifices. To signify the inclusion of Abraham's seed with himself as party to the covenant, the blood sacrifice of circumcision is instituted. Circumcision lies between animal sacrifice and human sacrifice, circumcision itself being the offering of human blood—that is, human life. This idea that the animal sacrifice points to human sacrifice as that which must really avail gained clearer expression in Abraham's sacrifice of Isaac; but the substitution of an animal for Isaac completes the teaching that God must provide for himself the human sacrifice, the human life, which alone can be acceptable as a substitute for the worshiper. Finally, in the worshiper's eating the flesh of the sacrifices, as under Jacob's guidance, comes out the idea of the worshiper sharing with God the sacrifice, and of the worshipers sharing it with one another, the idea of communion. Thus step by step grows the doctrine of sacrifice until it spells out this,—that the covenant of Jehovah with sinners rests upon a propitiation made by the sacrifice of a human life yet to be provided by Jehovah for himself and to be accepted by him as a substitute for the sinner, this accepted sacrifice not to perish in dying, but through dying to come into a fuller life with God,

and to bring the sinner through faith into the same fellowship.

Fellowship.—Vital and personal fellowship with God is foreshadowed in Abel, is demonstrated mysteriously in Enoch, and exhibited in Noah. In Abraham and Isaac and Jacob this fellowship is seen to become an abiding and transforming reality to Jehovah's believing friends.

Future Life.—Permanent life in this fellowship with God without arrest by death grows into a first principle by the suggestion in the case of Abel, by the demonstration in the case of Enoch, by the covenant in the case of Abraham, germinating faith in resurrection at the sacrifice of Isaac.

The Silences.—These can be realized, if we mention three heads.

The Future.—Nothing as to whether there is anything after death to the wicked; almost nothing as to what comes to the righteous after death; and only the dim and vague as to Israel's future history and the world's,—such is the silence of Genesis to man's curiosity concerning the future.

Commandments.—There is hardly a moral precept in the book, and but little of religious precept. It narrates drunkenness in Noah, and falsehood and polygamy in the later patriarchs, without condemning them, or even indicating that Noah, Abraham, Isaac, and Jacob ever thought these things to be wrong. Even idolatry is nowhere explicitly condemned.

Philosophy.—Not only is precept almost wholly absent, but also both psalms and proverbs. The literature of reflection and speculation is but slightly repre-

sented. No attempt is made to explain the serpent or his origin, and among the many pieces of poetical composition is not one hymn.

CONCLUSIONS.—The contents of the book *originated* among a people that had not yet a philosophy expressed in either prose or lyric form, and before their age of formal law and precept.

It is *narration* of fact. It does not yield to the temptation to answer questions, but is content simply to record the revelation made.

It *teaches through facts*. Lying and impurity and idolatry seem abominable to one who yields himself to this narrative, and one is drawn to God in faith and awe as he studies his ways as here recorded; but both morality and theology as formal doctrine are not present.

The whole teaching of Genesis is a gradual and genetic *development*.

CHAPTER VII

THE VALUE OF GENESIS

HAVING finished our study of Genesis, endeavoring to understand it in its own light and as for its own times, we are now to conclude with application of what we have thus learned to ourselves and to our times.

RELATION TO LATER REVELATION.—First of all I put the relation of Genesis to later divine revelations. All revelations must be one genetic organism, every new growing out of the old. Two results follow.

Genesis as a Test.—In the first place, no new revelation can spring up anywhere not in connection with the one organic revelation. The one revelation beginning in Genesis propagates itself in one people, and from that one people is given to all peoples. Memories of this one revelation, preserved fragments of it, may be found in separate peoples; but the one growing revelation will be found only in Israel. Therefore, whatever of revealed truth may be found in other religions and among other peoples can only be the overflow, or the shed leaves, of the one organic revelation, or preparatory movements for the introduction of the one revealed teaching. And no new revelation can spring up here or there; there can be no new religion, but only continuous development of the one revelation rooted in Genesis. Genesis, then, is a test. If Exodus and the rest of the Pentateuch is an out-

growth of Genesis; if the later histories of the Old Testament, and the Prophets and the Psalms all are the genetic development of the Genesis revelation; and if Jesus Christ and the New Testament are the same organic revelation grown to maturity and fruitage, then these other writings are Scriptures along with Genesis; but if Jesus is not a true son of Abraham, and Paul does not stand in organic union with Jacob, then the New Testament is false, and Christianity is an imposture. But these books of the Old Testament and the New Testament are one book, The Bible, and herein is taught the one and only true religion; and every old religion is perversion, and every new religion an imposture.

Genesis as a Guide.—In the second place, Genesis, besides being a test of later revelations, is also a guide to the interpretation of them. We must not so much understand Genesis in the light of the later books as the later books in the light of Genesis; Jesus Christ is not so much the key to the protevangelium as the protevangelium is the key to Jesus Christ. Genesis must rule the interpretation of later revelations, otherwise it could not be the test of them. Exodus cannot be understood without Genesis, but Genesis can be understood before Exodus is known. Romans must not be quoted against Genesis, but Genesis may be quoted against wrong interpretations of Romans. Hence it is a specious error to rely on the New Testament apart from the Old Testament, or on the teachings of Jesus apart from the teachings of the prophets, or on the Sermon on the Mount apart from the Genesis history of the origin of Israel. Our systems of faith must be rooted in Genesis.

METHOD OF TEACHING.—By the side of the relation of Genesis to later teachings I put the method of teaching exhibited in Genesis as a guide in method.

For Teaching Children.—It is the method for teaching children. The Genesis method requires us to begin with facts and not with fictions. The tendency of our time is to insist on beginning with fictions. There is now not only a reaction against teaching theories to children, that is, dogmas beyond facts, but also against teaching even the facts. This theory in religious pedagogy springs out of doubt or denial of the facts. Fiction has its place, but it is destructive to the very power of discrimination to confound stories of fiction and stories of fact in the child's mind. The truly scientific method is, first, acquaintance with facts in order to the explanation of facts, and this is the method of Genesis.

For Teaching Morality.—The method of Genesis shows us that we must base morality upon religion and not religion upon morality. Here is a great principle for our guidance in education and in evangelization.

For Evangelizing.—And the method of Genesis shows us that in evangelizing the non-Christian world we must attach our teachings to those germs of religious truth which they already possess, purifying and developing it, so that our religion shall be to them the destruction of their error by rescuing what remains in them of the one true revelation and growing it to maturity; but that we must bring to them Christ and his religion as the one and only object and way of faith and life. The Christian religion is the only true religion; but even this is not to be imposed upon any

people by ignoring their preparatory training for receiving it.

Modern Pertinence of Particular Doctrines.—Coming from these general uses of the teaching of Genesis for test and interpretation, and its method for guidance in instruction and evangelization, let us take up particular doctrines.

Man's Unity.—The Genesis doctrine of man's unity is deserving of special emphasis in our age. The unity is the basis of the universal brotherhood of men. The new racial antagonisms replacing the servitudes of the past, and the new racial antagonisms growing out of the awakening of the Asiatic peoples and their industrial and political competition with the peoples of Europe and America, demand the corrective of the underlying fact—that all the races are one race, the white and the black and the red and the yellow and the brown being descended from the one family of Noah that came out of the ark (or at least from Adam). Likewise the ethical unity of mankind, uniting parent and child, Adam and all his descendants, in a common or racial obligation or right, in the potentiality of a racial guilt and a racial righteousness, needs an emphatic reiteration in our day. It is needed to keep us from carrying individualism to the extreme. On the one hand, the individual responsibility must be maintained without compromise; but on the other hand the community responsibility must not be made little of. The salvation of society is indeed a vain dream without the salvation of the individual; but likewise impossible is the salvation of the individual without the salvation of society.

Two Universal Facts.—By the side of this unity of the race must be put two facts which would have been impossible without it.

One of these facts is the universal corruption through the primal sin. However much of truth there may be in the prevalent idea that man has risen from low beginnings, Genesis makes known to us a moral descent by catastrophe in the beginning of human history, and derives the universal tendency to sin from the original disobedience. The sin of Adam was the sin of the race.

The other fact is the universal grace. Before the first sin there was God's covenant with mankind; then after the sin was this covenant with mankind as under sin, in the protevangelium; and after the flood is the continuance of the covenant with the surviving humanity. All human history is developed under the covenant of grace between God and mankind.

Now these two facts must be asserted against those forms of evolutionary philosophy which deny the original and universal sin of the race, which expect salvation through culture, and which despair altogether of some races and degenerates as incapable of salvation. The book of Genesis teaches election, an election independent of foreseen good works or merits; but it forever contradicts the unconditional exclusion of any from divine favor, and asserts, not universal salvation indeed, but absolutely universal participation in the right to be saved and capability of being saved. And the universality of sin and the universality of grace must now preserve and ever enlarge the efforts after universal evangelization; for there is nowhere any degenerate race, or any degenerate class,

or any degenerate individual, beyond the reach of the covenant grace of God.

The Doctrine of Sin.—This brings us face to face with the Genesis doctrine of sin, which, of course, cannot be understood apart from the doctrine of God.

That in the Genesis doctrine of God which needs special emphasis in our day is his personality. We are coming into contact and intercourse with the Oriental world, with Asiatic thought. The philosophies and religions of India have had an influence already visible on the thought of Europe and America, and those of Japan and China are coming with a still greater potency. Now in all that Asiatic world the dominant conception is pantheism, which conceives all to be God and God to be all. Hence there could be no real creation, but only evolution or emanation; and God, the All, could not be a conscious being, much less a person. Now this Asiatic pantheism is beginning to penetrate and percolate through our Western thought and literature; and the intellectual battle of the ages is approaching in the clash between the personal theism of the West and the impersonal pantheism of the East.

Now if God, being a person like man, starts man and keeps him in covenant with God, then sin is not mere violence done to man's own nature, nor even mere wrong done to a Personal Infinite, but sin is pre-eminently a breach of covenant. God is a person with his rights and obligations in the covenant, and man is a person with his obligations and rights in this covenant; and when man sins he violates these covenant obligations and wrongs his Friend. Sin,

then, is not misfortune or weakness, it is a wrong, an injury, a base dishonor. It deserves and provokes indignation. It has guilt, that is, desert of punishment. Sin *ought not* to take place; the punishment of sin *ought* to take place.

In pantheism or pantheistic evolution there is no ought and no sin. There is evil, but no sin. There is an inherited entail of evil, but no sin. Man is corrupt, but not guilty. And against this denial of sin and guilt must be asserted and reiterated the Genesis conception of sin as wrong done in violation of covenant to our Personal Friend.

Atonement.—This being the nature of sin, there can be such a thing as propitiation and forgiveness. If sin had no guilt, it could have no forgiveness; and if sin did not deserve punishment,—which is the expression of God's anger,—then there could be no propitiation for sin be offered to God. And Genesis teaches that God is capable of being propitiated, and points forward through its sacrifices to a real and sufficient propitation for sin. This doctrine of propitiation is necessarily but germinal in Genesis, and is yet indefinite and undeveloped; but it is unmistakably there.

Now this is the one doctrine in the evangelical system of truth which, next to the doctrine of the guilt of sin, is weak in our day. The sense of sin and the need of atonement do not go deep in the common experience of believers to-day; and the tendencies of thought make for their elimination from our creeds, or at least for toning them down. But if Genesis is allowed to rule in the interpretation of the other Scriptures, we shall come to God's Propitiation for

Human Guilt as the center of the gospel, the first and deepest necessity of the human soul.

Communion with God.—Our other truth of Genesis, though not there reaching its full development, has there a clear beginning, and is specially needed in our day. This is the day of activity and philanthropy, a day of earnest altruism. There is real peril for the people of God, that they will forget him in their concern for man. Communion with God is postponed in our busy working for man. We are in danger of decaying at the heart while flourishing in outward fruitage. We have not time to pray, we are so busy; we cannot spare time to become acquainted with God, we are so busy doing good to man. Now Genesis by Enoch, Noah, Abraham, Isaac, and Jacob demonstrates the possibility and the reality of communion with God, and makes the life with God both the highest good for his friends and their best qualification for service to men. And if ever our religion stops short of this fellowship with God, then our religion stops short of where the true religion begins.

APPENDIX

DIFFICULTIES AND OBJECTIONS

THE difficulties and objections may be grouped under three general heads as historical, scientific, and philosophical.

HISTORICAL.—The historical difficulties, so far as we need here to take them up, are as follows:

Supposed Inconsistencies.—Specimens of supposed inconsistencies may be mentioned. In Chapter 1 the order of making is vegetation, animals, man; but in Chapter 2 the order is male man, vegetation, animals, female man. The difficulty disappears when we remember that not always are events told in the order of their occurrence, especially in Hebrew narrative. So 12.1*ff* and 25.1*ff*. In 12.10-20 is an account of Abram and Sarai deceiving Pharaoh by saying that she was Abram's sister; in 20.1-18 it was Abimelech who was thus deceived by them; and in 26.6-11 it is Isaac and Rebekah who thus deceive Abimelech. Some have taken these to be inconsistent repetitions of the same story; but really we have in the three successive and similar occurrences a specimen how a sin may grow and be transmitted. For in the second case Abram and Sarai have become Abraham and Sarah, and hence sin against increased assurances of God's gracious promise; and in the third case Isaac and Rebekah make a statement wholly untrue, since Rebekah

was not Isaac's sister, and Sarah really was Abraham's sister.

Supposed Contradictions.—A few alleged contradictions of other sources known to be true may be mentioned. A number of supposed false etymologies are pointed out. For instance, in 11.9 we read, "Therefore was the name of it called Babel; because Jehovah did there confound (Heb. *balal*) the language of all the earth." But *Babel* cannot be derived from *balal*. The solution of this and like difficulties in the earlier chapters of Genesis lies in this, that, as they stand in the Hebrew, they are translations into Hebrew from language earlier than Hebrew. It is no more necessary to derive *Babel* from *balal* than from the English *confound*. Again, some claim that the chronological data of Genesis bring down the flood and the beginning of history to impossible dates. Two remarks are in place: one, that the differences in the numbers given in the Hebrew and those given in the Greek Septuagint make it imprudent to rely implicitly on the transmitted as being the autographic numbers; the other, that we cannot know that there are no omissions of generations in the genealogical tables. In similar tables that we are able to test we do find sometimes one generation, and sometimes several successive generations omitted. Therefore we do not have in Genesis sufficient data for making out a chronology of those early ages. Once more, the fourteenth chapter was once thought to be a contradiction of the historical situation; but now we know from elsewhere that such expeditions into Palestine from the East were made in the age of Abraham. There are many points of possible contradiction be-

tween Genesis and the ancient history of the basin of the Euphrates and Tigris, and of the basin of the Nile, and of the country between those two river basins; but, as our information from other sources becomes fuller and more definite, we find not only no contradiction on this point or that, but also fullest consistency between the environment required by Genesis and that reported from other sources. In no statement has Genesis been found inconsistent with any trustworthy historical data.

Supposed Incredibles.—A narrative might be wholly consistent with itself and with all historical data of other sources, and yet contain statements in their nature incredible; and such statements are alleged by some to appear in Genesis. Chief among these supposed incredible statements is the long lives of the antediluvians, it seeming incredible that men ever lived to be over nine hundred years old. But if man began capable of living forever, why may he not have fallen first to a limit of a thousand years, and then gradually down? Adam, Seth, and Enos averaged 916 years; Kenan, Mahalaleel, and Jared, 902; Enoch, Methuselah, and Lamech, 704; Noah, Shem, and Arpachshad, 663; Shelah, Eber, and Peleg, 379; Reu, Serug, and Nahor, 205; Terah, Abram, and Isaac, 187; Jacob and Joseph 129. This gradual decrease in the length of life, and with a natural irregularity, speaks convincingly for the correctness of the statements. One other of these challenged statements is the birth of Isaac when his father was one hundred years old and his mother ninety. The narrator himself is conscious of the inherent element of wonder here. All that we can say is that which can be said

concerning any similar wonder given as a sign or evidence of revelation. There was need for such a miracle to confirm such a promise. Some may say that the story of saving all the animals in the ark is incredible. But in this story there is no indication of consciousness of its wonder. The witnesses themselves found room for all the animals that they knew about.

Other Difficulties.—Some things that may appear to others as difficulties may be omitted by me as not having occurred to me to be difficulties; but, in general, it should be remembered that one should expect to find some perhaps inexplicable difficulties in records so ancient and so far removed from us in the environment of their events. Other things are omitted by me on the ground that we do not possess sufficient data from other sources for fully testing them. Such are the location of Paradise, the dispersion from Babel (Babylon?) by confusion of tongues, and the kinships and geographical distribution of the nations.

Scientific.—More troublesome to many are certain objections from the point of view of physical science.

The Flood.—Some would discredit the Genesis story of the flood on the ground that geology denies that such a flood has taken place; others appeal to geologic proofs of such a flood to confirm the Genesis record. But the Genesis record gives neither the date nor the geographical limits of the flood. It is therefore improbable that geological history can be brought either to confirm or to contradict the Genesis record; but certainly geology does not deny the possibility of such a flood as Genesis asserts, while the flood stories

of other peoples would, apart from the Hebrew record, raise the question whether some such catastrophe did not once befall the race.

Genesis Astronomy.—A more important objection to Genesis lies in this, that astronomy has given us to know how comparatively insignificant the earth is, itself a small body in a system of similar bodies, and the whole system but a particle among countless like systems. Now it must be frankly confessed that the men of Genesis did not know this; that the central position of the earth, its plane surface, and associated conceptions are wrought into the vocabulary and phraseology of the Hebrew, as of every other language; and that the Genesis records, as any records must of necessity have done that gave the testimony of witnesses, describe the phenomena as they appeared. But by this very abstention from all effort at what we would now call scientific explanation, Genesis avoids all collision with the scientific conclusions ascertained in modern times. It is silent without blundering. At the same time Genesis teaches the great religious truth of an intelligent personal Creator and Ruler of all, and hence the interrelation of all the parts and things of the heavens and the earth, with somehow the feeling (by associating the heavens with God and the earth with man) that the heavens are greater than the earth, and thus begins with that of which modern science is but the elaboration—the conception of the one all-inclusive, the universe.

Evolution.—A still more serious difficulty of our time may be stated thus: the science of our time has discovered not only the unity of the universe of space, but also the unity of the universe of time, knitting

together what is going to be with what has been through what is; for what is is the past becoming the future. As all the race and individuals of men come by descent out of one original, so all the many things and beings of the universe come out of a simple original by orderly descent; and this descent or derivation or evolution is an unbroken process. These laws of continuity and uniformity tie the ages together in one. Now it must be frankly admitted that in the atmosphere of modern science one cannot escape from this universal continuity and uniformity. If one rejects all such hypotheses as the nebular hypothesis, according to which our sun and planets and earth were all at a time past one revolving vapor which by cooling has become this solar system; if one rejects every form of theory connecting by descent the many species of plants and animals, and wholly casts away all genetic connection of man with the lower animals—still one cannot now imagine himself in a world where the laws of continuity and uniformity do not obtain. It must also be frankly admitted that whatever this or that individual may claim, most minds of our time that become acquainted with the evidences accept some such theories as I have mentioned. For us who may not be competent to weigh these evidences for ourselves, it is not wise to be dogmatic in denouncing or even in disbelieving theories that lie outside of our own field of research. At the same time they are theories. Even the general theory of continuity and uniformity is but a theory, an inference by induction from innumerable facts, but not from all facts. If Genesis or any other credible record gave one fact contradictory of this theory, the truly scientific thinker

would gladly modify his theory so far. But I must confess that Genesis seems to me to be almost, if not altogether, silent on all particular questions of this sort. It does seem to me indeed to deny that the animal is but a more highly developed descendant of the plant (if indeed there be any who in the name of science hold such a view), and man but a more highly developed descendant of the animal, asserting a creation in the strictest sense at the first appearance of animal life, and again a creation in the strictest sense at the first appearance of human life, barring out the derivation from the plant of that in the animal in which the animal differs from the plant, and the derivation from the animal of that in the man in which the man differs from the animal; and it does seem to me undoubtedly to assert the occurrence of certain events wholly inexplicable, that is, irreferable to known law of uniform sequence, such as the building of Eve out of a rib of Adam, and the birth of Isaac from a mother past age, to say nothing of theophanies and inspiration that lie beyond the sphere of physical science; yet the fact that this most ancient record does not give answers that can ever be *ascertained* to be false answers, raises in my mind a mighty presumption that what answers it does give are true. Furthermore, the physical facts of Genesis conform to the law of continuity and uniformity. While the events of the seven days are not certified as told in the strict successive time order of their occurrence, yet they together do present a continuous progress amazingly like that which geology has ascertained. All the complex facts of Genesis, including even its miracles, together make one unbroken continuity. Israel grows out of

Adam; the teachings grow out of one another, beginning from the germ given in the first section; and the God of Genesis, if the impatient heart is ever tempted to criticize him, is slow, gradual, continuous, even in his revelatory and redemptive work, like the God of modern science. And what is the heredity, the uniform sequence of penalty after sin, and the changeless covenant, underlying alike the stability of nature and of grace—what are these things in Genesis but manifestations of a Supernatural indeed, but of a Supernatural never unnatural?

Philosophical and Theological.—What I have just been saying sounds more like metaphysical than scientific reasoning. The truth is that no serious objection can be raised to Genesis strictly on the ground of science, as Genesis is wholly silent on questions of science. But philosophy and theology are so closely allied that any theological or religious teaching has its philosophical side.

Anthropomorphism.—It is objected to Genesis that its Deity is too anthropomorphic, that is, too much like man. Man is made like him, he appears in theophanies as a man, and he is represented as grieving and investigating like man, to say nothing of ascribing eyes and the like to him. The answer is twofold; that facts are narrated as they appear, all language being necessarily phenomenal and parabolic. If the metaphysical is represented in language at all, it must be represented in terms of the physical, especially in a narrative that gives honestly the testimony of witnesses. The other part of the answer is that Genesis represents God as like man because he is like man. It

is fundamental that God and man are like each other, personalities, and not things or forces. That God is manlike is practically more important than that he is infinite.

Ethics.—It is objected to Genesis that it is immoral, approving falsehood and polygamy and drunkenness and slavery. This objection rests upon ignorance of the divine method of teaching and upon lack of appreciation of the real lessons of the narrative. Those who really enter into a sympathetic understanding of Genesis get a disgust and horror of falsehood, of polygamy, and of drunkenness, and of the wrong elements commonly present in slavery. But there is here one lesson that we must not shut our eyes to,—that religion must be made the basis of morality rather than morality the basis of religion.

Propitiation.—Finally it is objected to Genesis that it assumes that Deity must be propitiated with bloody sacrifices. To this I reply that, on the contrary, Genesis teaches, that sacrifices are but symbols; that they are never offered except to God regarded as already propitiated or gracious toward the worshiper, Abraham, for instance, not through sacrifices praying for seed or interceding in behalf of Sodom; and that God provides for himself that propitiation for sin which his nature demands, sacrifices offered by his people being only expression of faith in the divinely provided, or to be provided, reality of atonement. Genesis does assert in God an anger against sin too immeasurably earnest and uncompromising for man at all to satisfy, but reveals that somehow God finds a way to satisfy for man that eternal demand. Genesis is the primeval gospel to sinners.

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